



1762

21 Jan. Sermon 2252

A
S E R M O N

Preached before the
Incorporated SOCIETY
FOR THE
*Propagation of the Gospel in
Foreign Parts ;*

AT THEIR
ANNIVERSARY MEETING
IN THE
Parish Church of St. MARY-LE-BOW,
On FRIDAY *February* 19, 1762.

By the Right Reverend Father in GOD,
JOHN Lord Bishop of OXFORD.

L O N D O N :
Printed by E. OWEN and T. HARRISON in
Warwick-Lane ; and Sold by A. MILLAR
at *Buchanan's Head* in the *Strand*.

MDCCLXII.

*At the Anniversary Meeting of the Society
for the Propagation of the Gospel in
Foreign Parts, in the Vestry Room of
St. Mary-le-Bow, on Friday the 19th
Day of February, 1762.*

A G R E E D, that the Thanks of
the SOCIETY be given to the
Right Reverend the Lord Bishop of
Oxford, for his Sermon preached this
Day before the SOCIETY; and that
his Lordship be desired to deliver a
Copy of the same to the SOCIETY
to be Printed.

Daniel Burton, Secretary.



St. MAT. Ch. ix. Ver. 36, 37, 38.

When he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples—The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.



Read in the words preceding my text, that Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom. And as he passed through the Fields, the people flocked after him, in great numbers, to hear his doctrines, and see the

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the mighty works which he did. It was probably summer, and about the time of harvest—the sheep fainting with heat upon the mountains, and the valleys already white with corn. To these he alludes in the words of my text, where it follows, that, *when he saw the multitudes, he had compassion on them, because they appeared to him, as sheep having no shepherd to lead them to their refreshment ; and as the ears of corn, just ripe for the sickle, but in danger of perishing where they stood, for want of labourers to gather, and lay them up in the garner ; that is, for want of teachers to prepare, and fit them for a place in that kingdom which he preached. Then saith he unto his disciples, the harvest truly is plenteous, but the labourers are few : pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.*

The words, so explained, will lead us to examine—First,

The grounds and reasons of our Saviour's compassion ;

Secondly—His instruction to his disciples in consequence of his compassion—*Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.*

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To begin with the first—namely,

The grounds and reasons of our Saviour's compassion for the multitudes.

They are here described as sheep, not having a shepherd, scattered, and fainting for want of refreshment; and yet, it is evident in this place, that it was not the want of bodily refreshment, that moved his compassion—no—it was a want of a very different kind—a want of knowledge, instruction, and direction—the knowledge of those saving truths which he came to reveal—instruction in the ways of salvation, from which they had wandered—and direction, where to find that rest for their souls, which could be found only through himself.

These were wants, of which they themselves were not conscious; and yet they were such, as, in the eyes of our merciful Redeemer, appeared more deplorable, than the want of their daily food. He saw them fainting under the burden of their sins, and in danger of perishing in them, for want of that bread of life, which he alone could give; that pardon for their sins, which he alone could purchase for them.

The real state of the multitudes seems probably to be this—a set of thoughtless, illiterate, untutored, creatures; subject by their low station

tion to the guidance of those, who had *shut up the key of knowledge* from them, and yet, by their behaviour appearing humble, and teachable, and disposed to hear the gospel of the kingdom of Heaven.

But here it may be asked—How does it appear, that their case was pitiable? that they were either out of the way, and had not proper guides—or, that they wanted any knowledge, that was necessary to salvation. They had a law written in their consciences, the law of nature, to follow—they had also a revealed law—the law of Moses, and the Prophets. Could they not follow these? or, was not their instruction sufficient?

To these questions it might be answered in general—that—notwithstanding their having both a law of nature, and a revealed law, yet, if they had transgressed or misunderstood both these laws, they certainly wanted, both instruction, and reformation, and were therefore fit objects of our Saviour's compassion. Had they rightly understood the law, and the Prophets, those would have led them to ask instruction of him, in whom both the law and the Prophets were fulfilled. I might further add, that—had they understood, and obeyed the great principles of morality, as founded in reason and nature, those

those also would have led them to embrace the doctrines of Christ.

But I shall consider, more particularly, this pretended sufficiency of the law of nature.

By the law of nature, may be understood—either—all those truths that are discoverable in the nature of things, by the natural faculties of man—or else—such notices only of truth, as each man's particular faculties enable him to acquire.

In the first sense of the law of nature, the multitude certainly could have no such law, nor indeed can any one; for who is there will say, he possesses all that knowledge of the nature of things which is possible to be attained by man?

In the second sense of a law of nature, the multitude certainly had it—but, in proportion to their respective defects of understanding, this law of nature was defective; it could not, of itself, direct them to all that happiness, and perfection, of which their nature was capable. If therefore our Saviour had certain doctrines to reveal to them, conducive to their happiness, but not discoverable by their own natural faculties, there was evidently a want of so divine an instructor, to supply those defects, and discover to them the way to their true happiness. We must

must enquire therefore what those truths or doctrines were, and in what sense it was essential to their happiness to be instructed in them.

Now of these, it will be sufficient, to our present purpose, to mention only the following—namely—*That God so loved the world, that he sent his Son into the world, that all men through him might be saved, that this Son of God should teach the will of his heavenly Father, that he should die for the sins of mankind, should rise again for their justification, should send his Holy Spirit into their hearts to sanctify them, should raise them up from death, and, at the end of the world, should come again with power, and great glory, to judge the world in righteousness, and render to every man according to his works.*

These were some of the divine doctrines which he came to teach ; and, that the truth of these could never have been discovered, by the bulk of mankind, through the use of their natural faculties, is needless to prove, because absurd to suppose.

The only remaining question is, Wherein consisted the advantage of being instructed in them ? What need of more light, than what our common nature gives us ?

In answer to this, I cannot help previously observing ; that this is a question, which cannot
wisely

wisely be asked, either by a Christian, or an Infidel. A Christian cannot ask it consistently with his faith ; because, to suppose there is no need of any further light, than what our common nature gives, supposes the Gospel useless, and contradicts the end of Christ's coming into the world. Neither can an Infidel, consistently with his unbelief of a future state, ask, with more propriety, — *What need of more light, than what our common nature gives ?* for unless our common nature has enabled every one to discern, and attain all that happiness, which he is formed capable of enjoying ; there must necessarily be a want of happiness, arising from this want of discernment ; and surely—when we are daily plunging into evils, for want of light to foresee and escape them— when we are daily losing the benefit of life itself, that is, on this supposition, the benefit of our whole existence, for want of knowledge to escape the danger—it is very absurd to ask gravely—what need have we of more light ?

But to proceed—The question—*What need of more light, than what our common nature gives ?*—implies a concession, that some light is needful. Now if any degree of light is acknowledged needful, it must be needful for the attainment of

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some end, some good to the being to whom it is needful. Unless therefore every the greatest possible good, is equally discoverable by any the least possible degree of light, as it is by the greatest, a greater light must always be needful, for the attainment of such ends, as lie beyond the reach of a lesser light.

But to come more directly to the point. The question—*what need of more light?* plainly implies, that *more* light would be useless.

Now to determine precisely—how much light, and no more, is useful, or sufficient, for the direction of moral agents, is rather difficult. The intellects of mankind are so unequal, there can be no common standard fixed, which can be a rule to all. If you take the measure of a sufficient rule from the strongest, and most improved understandings, you absolutely exclude the bulk of mankind from having any rule at all.—If you take it from the lowest degree of intellect, that is to be found in the species, you make every higher degree of intellect useless, and superfluous. Now, as it cannot be supposed, either that our Creator has given superior faculties, and powers to one part of the species, for no useful purpose—or left the other part without any
rule

rule at all, we may reasonably infer—First, That every accountable being has a rule of action proportioned to his natural power of using it. But secondly, That as the faculties and powers of each are different, and capable of being improved in different degrees, there must necessarily be a difference also in the rule given to each. The rule must be adapted, and made level to the powers of the agent that is to be ruled by it. Thirdly therefore, from the different powers given, and the different rules adapted to the respective powers of each, we must infer a difference also in the ends, for the attainment of which these powers, and these rules are given, otherwise it must be maintained, that the greatest powers which God can give, can carry us to no higher end than the least, consequently, that it is a matter of absolute indifference, whether we are placed in the highest, or lowest rank of intelligent accountable creatures. Lastly,

As happiness, or good, is the only end for which any powers, any rule, or directing light, can be wanted, or desired by an intelligent being, the value of every rule must be rated, both by the rectitude of its direction, and the importance of the end, for which its direction is wanted. The man, who has a rule to direct him only to

a less good, has certainly not so valuable a rule, as he who has a rule to direct him to a greater good. Consequently — The man, whose intellects are too low to discover, or too prepossessed with error to admit the guidance of a higher rule, cannot possibly, through the direction of this inferior rule, arrive at the same end, to which a higher rule could have carried him.

For Instance—There is a twilight of understanding, which has only some faint, imperfect notices of right, and wrong; and these, perhaps, obscured by passion, and prejudice. Let us suppose it the case of a wild Indian, ignorant of the True God, and ignorant of any reason, or fitness of things, but what agrees with the natural dictates of his own heart, or the manners and customs of those among whom he lives. Be these ever so barbarous, or absurd, they are to him the standard of right and wrong, the point of honour and ambition. He follows them, not only without remorse, or self-reproach, but with self-approbation. Thus he invents the keenest torments for his enemy, inflicts them with all the coolness of deliberate reason, and exults in the anguish he can make him suffer.—Will any one say—what need is there

there to humanize this Barbarian? Will any one say—Why is not his brutal nature as good as the most amiable of the human species? Why is not the doctrine which teaches him to inflict the most exquisite torments on his enemies, as beneficial a doctrine, and as good a rule, as that of our Saviour, *Love your enemies, do good to them that hate you?* —You cannot say it, if your heart can feel for others; you would not say it, was you to feel the torments inflicted on yourself.

But, examine the contrary character——

Suppose, for Instance, a mind filled with all the knowledge, and all the virtues, that Christ has taught us; all the gratitude to God, which a sense of infinite obligation can inspire; and all the inward joy, which the certain hope of everlasting happiness can bestow.—I beg leave then to ask—Is there any difference of advantage between these characters? and, if there is, to what is it owing? Is it not to the different light imparted to each, which gives the different rule of action? Will any one venture to affirm, that the morality, the virtue, the happiness of the one, is equal to that of the other? or, that it appears to be the intention of their common Creator, that they should be equally happy in consequence

consequence of their respective rules and actions. For in fact it cannot be : it is contrary to the established laws of nature, that it should be so. Nature never gives equal happiness, where it gives not equal powers and capacities proper to receive it.

Upon the whole then—If our Saviour taught the multitude a more perfect rule of action, than what they had before : If he placed before them their true happiness, and most valuable end, in a more conspicuous light ; and gave them stronger reasons, and motives to pursue it, it is absurd to ask—what advantage had they from it ? They had the advantage of a more important end set before them, and the Guidance of a more direct rule to attain it.

In consequence of this—They had the advantage of new powers given ; a new sphere of action opened, for the exercise, the improvement, and extent of their virtues : they had new joys springing up in their souls, from ideas, before inconceivable by them, of the mercy, and goodness of God to mankind through Jesus Christ. — The rule of action, whose end, as pointed out by the feeble light of nature, was in general, to pass innocently, and quietly through a short, precarious duration here, to an uncertain,

uncertain, unassured hereafter—this rule, I say, was immediately directed to a higher end, the attainment of happiness eternal in the Heavens, through the brighter light of the Gospel. To doubt whether these were advantages, is, in other words, to doubt, whether the knowledge of our Creator's goodness is better than ignorance ; whether truth is a better rule than falsehood ; whether light is a better guide than darkness ; whether a sure and certain hope of a blessed immortality, through faith in Christ, be more conducive to happiness, than fear, doubt, and perplexity.

Having thus endeavoured to explain the grounds, and reasons of our Saviour's compassion for the multitudes ; I proceed, in the second place, to consider—

The instruction given to his disciples, in consequence of his compassion — *Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.*

This command of our Saviour's, though directed more immediately to his disciples, who then attended him, yet, every good Christian will consider it as directed to himself. He will make it his prayer to God, that he would send forth teachers, to dispense the blessings of his word ;

word ; and will join his endeavours to his prayers, that the blessing may be diffused as wide as possible. The same benevolent spirit, which moved our Saviour to compassionate the wants of our common nature, ought certainly to be in us, who call ourselves his disciples, and move us to the same compassion one for another.— But it is needless, before this audience, to enforce the duty. We are here assembled to testify the sense we have of the common obligation—to unite our best endeavours—and to implore the blessing of God on the labours of this Society, for the support, and propagation of his Gospel.

The peculiar circumstances of the present time are such, that we ourselves can make the same reflection now, which our Saviour made, in the words of my text, on seeing the multitudes—*The harvest truly is plenteous, but the labourers are few.* A new field is now open to our labour. By the blessing of God on his Majesty's arms, it stretches itself to the utmost parts of the globe. Our armies have gone before us ; they have made the most distant countries accessible to our missionaries, and brought multitudes innumerable within the reach of our instruction. But where, in this *wilderness*, can be found *bread from Heaven* sufficient to satisfy
their

their wants? Their wild, untutor'd minds remain in the same savage state of ignorance, in which they were found. Their superstition, their prejudices, their brutal habits and inclinations remain still unconquered. Our sword carried no instruction with it: It made them own, and obey a superior on earth; but it could not force their intellects; it could not open their hearts to receive, and obey a higher Master in Heaven, the one *true God, and Jesus Christ whom he has sent.*

This victory over their hearts can be gained only by the force of truth, by the word of God. But truth has no force, where it is not perceived; nor the word of God, where it is not published. Teachers therefore must be sent to explain, and enforce it; and these in some proportion to the numbers that want it: New schools of virtue must be founded—new seminaries of religion planted—new Churches for divine worship erected—All these cares, for the further propagation of the Gospel, come now under the attention of this Society; besides what cometh upon them daily, the care of all the churches already planted, and the preservation of our holy faith, already taught, and established. But what Society of men is, of itself, sufficient for this? The plenteousness of the harvest, ex-

ceeds the powers of our labour to gather it.— We must pray the *Lord of the harvest, that he will send forth labourers*—The same good Providence, which, beyond all human expectation, has opened this extent of country to our victorious forces, can equally open it for the entrance of his word, and may, for that very reason, have already opened it to our arms, in order to make a way for his truth to follow them. *The Sowers, therefore, must go forth to sow the seed; and however small its success may at first appear, we have no reason to despair of its future growth. We know to what our Saviour has likened the kingdom of Heaven; and we have seen it verified in the success of our past labours. The kingdom of Heaven is like unto a grain of mustard-seed; which a man took, and sowed in his field: which indeed is the least of all seeds; but, when it is grown, it is the greatest among herbs, and becometh a tree; so that the birds of the air come, and lodge in the branches thereof.*

The end, and design of this Society is, not only to maintain, and preserve in its purity, the religion of Christ, as already preached in those Parts, but, at the same time, to extend the benefits of its doctrines, if possible, to all mankind.

kind. This is the end, to which all our labours are, and ought to be, directed. And a most worthy end it is — the most excellent, that a reasonable, and good being can pursue. It is — to lead men, by the help of faith in God's word, through the practice of every virtue, to all that peace, which can be enjoyed on earth, and to a fitness, through the mediation of Christ, to receive everlasting happiness in Heaven—It is, through the assistance of God's grace, revealed in his gospel, to infuse the spirit of universal benevolence into the hearts of all men—Is is— to extirpate every vice, that can infect, or debase our nature, and to cultivate every virtue that can exalt, and adorn it—It is—to give mankind the strongest motives to promote each other's happiness, that the heart of man is capable of receiving, and consequently — It is carrying the happiness of mankind to the highest pitch, that, in the nature of things, it is possible to be carried by any motives.— These virtues, and these motives to virtue, are all deducible from the doctrines of Christ; and in a just proportion, as these motives operate, and these virtues are produced, happiness is the natural, and genuine effect. The virtues cannot be produced with-

out the motives, nor the happiness without the virtues.

Whether therefore these doctrines are true, or false, the effect of them, if universally and consistently obeyed and followed, is certain. It is universal good-will towards each other, and universal praise and thanksgiving to our Creator. If the doctrines are true, every man's duty, and every man's interest, is concerned to propagate them: but suppose them false, no man's duty, and no man's interest is concerned to refute them. For to endeavour to refute them, is, to endeavour to destroy the strongest foundation, on which the order and happiness of mankind can be built. But on what law can any such duty be founded? — Not on any revealed law of God—Not on any law of right reason, for that leads all men to the greatest happiness attainable. Neither can it be founded on any law of truth, that has any sanction to enforce obedience to it—For, if it is a truth, that the strongest foundation on which the greatest happiness of mankind can be built, ought to be destroyed, it is a truth, to whose law general obedience would be punished with general misery, and general disobedience rewarded with general happiness. As happiness therefore, in the nature of things,
is

is superior, and preferable to misery, this supposed falsehood of the Gospel, which in its consequences is productive of the greatest general happiness, must necessarily, in the nature of things, be superior, and preferable to this supposed truth.—To conclude.—

Objections may be made to particular points of the Christian doctrine, arising from ignorance, prejudice, misunderstanding, and a variety of other causes; but the general end and tendency of the whole, no wise man can object to—no good man will object to—For let the most perfect system of moral laws be devised, that the wisdom of man can devise, or that the goodness of man can wish to establish, for the common good of mankind—every wise man would see, and every good man would lament the want of proper sanctions and authority to enforce obedience. But this most perfect system of moral laws, is, in fact, contained, and taught in the doctrines of Christ; and, that very want of sanctions and authority is amply supplied by the authority of God himself commanding obedience.

How absurd then for those, who approve the superstructure, to attack the foundation? for those, who revere the virtue, to weaken, and
destroy

destroy the faith, on which alone it can stand? Surely, every wise and good man, if he is consistent with his wisdom and goodness, will find himself obliged to join his labours with ours for *the Propagation of the Gospel*, and his prayers with ours *to the Lord of the Harvest*, that he will send forth the labourers into his harvest.

Now to God the Father, &c.



An

AN ABSTRACT of the
C H A R T E R,

And of the Proceedings of the SOCIETY
 for the Propagation of the Gospel in
 Foreign Parts, from the 20th Day
 of *February, 1761*, to the 19th Day
 of *February, 1762*.

KING *William III*, of Glorious Memory,
 was graciously pleased, on the 16th of
June 1701, to erect and settle a Corpora-
tion with a perpetual Succession, by the Name of
 THE SOCIETY FOR THE PROPAGATION OF
 THE GOSPEL IN FOREIGN PARTS; *for the Re-*
ceiving, Managing, and Disposing of the Charity
of such Persons as would be induced to extend their
Charity towards the Maintenance of a Learned
and an Orthodox Clergy, and the making such
other Provision as might be necessary for the Pro-
pagation of the Gospel in Foreign Parts, upon In-
formation, that in many of our Plantations, Colonies,
and Factories beyond the Seas, the Provision for
Ministers was mean, and many other of our said
Plantations, Colonies, and Factories, were wholly
unprovided of a Maintenance for Ministers, and the
publick Worship of God; and that, for lack of Sup-
port

port and Maintenance of such, many of his loving Subjects wanted the Administration of God's Word and Sacraments, and seemed to be abandoned to Atheism and Infidelity, and others of them to Popish Superstition and Idolatry.

This Society was composed, by the Charter, of the Chief Prelates and Dignitaries of the Church, and of several other Lords, and eminent Persons in the State, with a Power to elect such others to be Members of the Corporation, as they, or the major Part of them, should think beneficial to their charitable designs; and they immediately applied themselves with great Zeal and Alacrity to the good Work; and after adjusting Preliminaries in the Choice of Officers, and settling standing Orders and Rules for their more regular Proceeding, they subscribed every one of them according to their several Ranks and Dispositions, an Annual Sum to be paid to their Treasurer, for the general Uses of the Society; and chose new Members, and gave out Deputations according to the Powers in the Charter, to receive and collect the Donations of all charitable and well-disposed Persons towards this most pious Design: And thro' an especial Blessing, *this Work of the Lord hath hitherto prospered in their Hands.* Many more than One Hundred Thousand of our own People, Infants and Adults, and many Thousands of *Indians* and *Negroes* have been instructed and baptized into the true Faith of our Lord Jesus Christ; and more than One Hundred and Thirty Thousand Volumes of Bibles and Common Prayer Books, with

with other Books of Devotion and Instruction, together with an innumerable Quantity of pious small Tracts, have been dispersed in Foreign Parts; and there is now a very hopeful and improving Appearance of Religion in the publick Worship of God, according to the Liturgy of the Church of *England*, in a great Number of Churches in our Plantations in *America*, by the Means, and through the Procurement of this Corporation.

The Charter directs the Society to give an Annual Account to the Lord High Chancellor, the Lord Chief Justice of the *King's Bench*, and the Lord Chief Justice of the *Common Pleas*, of the several Sums of Money by them received, and laid out, and of the Management and Disposition of the Revenues of the Corporation: This is punctually done, and the Society annually makes publick an Abstract of them, and their Proceedings. Therefore the Society now, in the first Place, acknowledge the Receipt, and return their most hearty Thanks for the particular Benefactions of the Year 1761, viz.

	<i>l.</i>	<i>s.</i>	<i>d.</i>
To a Person unknown, by Mr. <i>Gell</i> , ———	1	16	0
For a Legacy of <i>Vigerus Edwards</i> , Esq; being one Year's Subscription, ———— }	2	0	0
To <i>William Bury</i> , Esq; by the Lord Bishop of <i>Waterford</i> , ———— }	10	10	0
For a Legacy of the Rev. Dr. <i>Knatchbull</i> , by the Rev. Dr. <i>Dickens</i> , Prebendary of <i>Durham</i> , ———— }	25	0	0
D			To

To a Person unknown, by Sir <i>Thomas Harrison</i> ,	1	1	0
To a Person unknown, by the Lord Bishop of <i>Salisbury</i> ,	21	0	0
To Mr. <i>Woodrooffe</i> ,	2	2	0
To a Person unknown, by the Rev. Mr. <i>Bouchery</i> ,	0	10	6
To a Person unknown,	1	1	0
To a Lady unknown, by Major General <i>Hudson</i> ,	2	2	0
To the Rev. Mr. <i>Leland</i> , of <i>East Dean</i> in <i>Sussex</i> ,	2	2	0
To C. H. by the Rev. Mr. <i>Warren</i> ,	5	5	0
To the Rev. Mr. <i>Falkner</i> , of <i>Well</i> in <i>Lincoln-</i> <i>shire</i> , by the Rev. Mr. <i>Broughton</i> ,	1	1	0
To the Rev. Dr. <i>Hawtry</i> , Sub-dean of <i>Exeter</i> ,	4	4	0
To Mrs. <i>Ann Maynard</i> , by <i>Henry Hoare</i> , Esq; and Co.	10	10	0
To the Rev. Mr. <i>Hughes</i> , of <i>Ruthen</i> , by the Rev. Mr. <i>Green</i> ,	1	1	0
To Lady S. by Mr. <i>Allen</i> ,	1	1	0
To the Rev. the Dean of <i>Bangor</i> ,	1	1	0
To the Rev. Mr. <i>Hughes</i> , Rector of <i>Llanfwroy</i> in <i>Denbighshire</i> ,	1	1	0
To a Person desiring to be unknown, by his Grace the Lord Archbishop of <i>Canterbury</i> ,	5	8	0
To a worthy Person of <i>Bristol</i> , by the Rev. Mr. <i>Taylor</i> , Minister of <i>Clifton</i> ,	5	5	0
To a Gentlewoman, by the Rev. Mr. <i>Land</i> ,	1	1	0
To Mrs. <i>Mary Jodrell</i> ,	1	1	0
To Lady <i>Palmer</i> ,	1	1	0
To Mrs. <i>Harding</i> ,	1	1	0
To a Lady unknown, by the Rev. Mr. <i>Fenwick</i> ,	1	1	0
To a Person unknown, by ditto,	1	1	0
To Mrs. <i>Kelsey</i> , by the Rev. Mr. <i>Berriman</i> ,	0	10	6
To			

To Mrs. Katherine Kelsey, by ditto, ———	1	1	0
To Mrs. Frances Peirce, by ditto, ———	2	2	0
To Mrs. Mary Berriman, by ditto, ———	2	2	0
To several worthy Persons in and about the City of York, by the Rev. the Dean of York, ——— ——— ———	33	4	0
For a Legacy left to the Society by the Last Will of Mrs. Mary Mence, late of the Pa- rish of Stock in the County of Worcester, }	100	0	0
To two Ladies desiring to be unknown, ———	3	3	0
To a Person unknown, by the Dean of York, ———	10	0	0
To Mrs. Margaret Floyer, of Dorchester, by the Hands of Mr. Peter Campbell, ——— }	10	0	0
To a Person unknown, by Mr. Lane, ———	2	2	0
To the Rev. Mr. Edward Wilson, of Suffex, ———	10	0	0
For a Legacy of Dr. Stephen Hales, by the Rev. Mr. Johnson and Sarah Margaretta his Wife, Executors, ——— }	100	0	0
For a Legacy of the Rev. Mr. Castelman, by the Hon. Mrs. Castelman his Widow and Executrix, ——— ——— ——— }	50	0	0
To Lady Curzon, ——— ——— ———	5	5	0
To the Right Hon. Lord Viscount Folkeston, ———	10	10	0
To Charles Jennens, Esq; of Gopsal, Leicester- shire, by Mr. John Hetherington, ——— ——— }	21	0	0
To the Rev. Mr. Harvey, of Lawes Hill, Suffolk, ———	2	2	0
To Mrs. Susan Matthew, by the Rev. Mr. Reyner, ——— ——— ——— }	1	1	0
To Mrs. Norris, of Great Hitchingham in Norfolk, by Mr. White, ——— ——— }	5	5	0
To E. W. D. ——— ——— ———	10	10	0
D 2	To		

To Mrs. Jodrell, of Chester,	— — —	1	1	0
For a Legacy of Mrs. Russel, by her Exe-	} — — —	20	0	0
cutor Joseph Brook, Esq;				
To a Clergyman in the East of Sussex, by the	} — — —	1	1	0
Rev. Mr. Edward Wilson,				
To E. P.	— — —	2	2	0
To a Lady unknown, by Mess. John and	} — — —	5	5	0
Christopher Heath,				
To Mrs. Rachael Redrick,	— — —	1	1	0
For a Legacy of the late Lord Bishop of	} — — —	200	0	0
London Dr. Sherlock, paid by his Lord-				
ship's Executors,	— — —			
For a Legacy of the Rev. Mr. Spateman, Vicar	} — — —	21	0	0
of Chiswick, paid by his Executrix Mrs.				
Watson,	— — —			
To D. B.	— — —	3	3	0
To Mrs. Percival, of Southampton, by Mr.	} — — —	2	2	0
Keckwick,				
To Francis Turner Blythe, Esq; Executor of	} — — —	100	0	0
Mrs. Jane Jenks, late of Sbrewsbury, Wi-				
dow, by Mr. John Askby,	— — —			
To a Gentlewoman unknown, by the Rev.	} — — —	1	1	0
Dr. Halifax,				
To John Jex, Esq; and the Rev. Mr. Bel-	} — — —	400	0	0
ward, Executors of Mr. Thomas Mund, late				
of Lowstoffe in Suffolk,	— — —			
To Mrs. Hindmarch, of Newcastle,	— — —	2	2	0
To the Executor of Mrs. Ingram,	— — —	1	0	0
For a Legacy of Mrs. Eliz. Woodward, by	} — — —	50	0	0
Mrs. Lois Andrews her Executrix,				

To

To the Rev Dr. *Trougbear*, and his Friends, viz.

To the Rev. Dr. <i>Thoughear</i> ,	—	1	1	0	} 16 5 6
To Mrs. <i>Cordelia Holmes</i> ,	—	1	1	0	
To a pious Widow,	—	0	10	6	
To Sir <i>John Oglander</i> , Bart.	—	1	1	0	
To Sir <i>Edward Worsley</i> , Knt.	—	1	1	0	
To <i>David Urry</i> , Esq;	—	1	1	0	
To <i>George Bockland</i> , Esq;	—	1	1	0	
To <i>Barn. Ev. Leigh</i> , Esq;	—	1	1	0	
To Mr. <i>Robert Worsley</i> ,	—	0	10	6	
To Mr. <i>White</i> , of <i>Newport</i> ,	—	0	10	6	
To Mr. <i>Clark</i> ,	—	0	10	6	
To Mr. <i>Leigh</i> , of <i>Tborley</i> ,	—	0	10	6	
To the Rev. Mr. <i>Atkinson</i> ,	—	1	1	0	
To the Rev. Mr. <i>Bracon</i> ,	—	1	1	0	
To the Rev. Mr. <i>Curm</i> ,	—	1	1	0	
To the Rev. Mr. <i>Palmer</i> ,	—	1	1	0	
To the Rev. Mr. <i>Walton</i> ,	—	1	1	0	
To Collection in <i>Newport</i> and } <i>Northwood</i> ,	—	1	1	0	} 5 5 0
To a Person unknown, by Mr. <i>Godfrey Lee</i> <i>Farrant</i> ,	—	—	—	—	
For a Legacy of Mrs. <i>Mary Berriman</i> in <i>East</i> <i>India</i> Annuities, transferred by her Exe- } cutors,	—	—	—	—	} 100 0 0
For a Legacy of the Rev. Dr. <i>Samuel Hol-</i> <i>combe</i> , in <i>Old South-Sea</i> Annuities, transf- } ferred by his Executors,	—	—	—	—	
To <i>Paul Fisher</i> , Esq; near <i>Bristol</i> , by Mr. } <i>Lawrence Cole</i> ,	—	—	—	—	} 5 5 0
To Mrs. <i>Elwes</i> of <i>Chiswick</i> , by Mr. <i>Walter</i> <i>Dicker</i> ,	—	—	—	—	
To					

To a Person unknown, by <i>Samuel Clark</i> , Esq;	1	1	0
To the Hon. Mrs. <i>Shirley</i> , — — —	5	5	0
To Mrs. <i>Pudner</i> , by the Rev. Mr. Archd. <i>Head</i> ,	2	2	0
To a Person unknown, by ditto, — — —	2	2	0
To a Clergyman of <i>Devenshire</i> , by the Rev. } Mr. <i>Perfett</i> of <i>Rocheſter</i> , — — — }	0	5	0
To Mrs. <i>Toogood</i> of <i>Bristol</i> , by the Rev. the } Dean of <i>Gloceſter</i> , — — — }	1	1	0
To <i>Humph. Fiſherbert</i> , Esq; by ditto, — — —	2	2	0
To Mrs. <i>Patience Jones</i> , by ditto, — — —	1	1	0
To a Person unknown, by Mr. <i>John Withers</i> ,	7	7	0
To a Person unknown, by the Rev. Mr. <i>John</i> } <i>Taylor</i> , Miniſter of the <i>Hotwell Chapel</i> , } <i>Bristol</i> , — — — }	5	5	0
To Mrs. <i>Lucy Osborn</i> , of <i>Seething</i> in <i>Norfolk</i> , } by the Rev. Mr. <i>Broughton</i> , — — — }	2	2	0
To the Rev. Mr. Subdean <i>Hawtry</i> , — — —	4	4	0
To a Gentleman of <i>Lowth</i> in <i>Lincolnſhire</i> , } by his Friend in <i>London</i> , — — — }	2	2	0
To Mrs. <i>Sarah Carte</i> , of <i>Carlton</i> , <i>Leiceſter-</i> } <i>ſhire</i> , by the Rev. Mr. <i>Weſton</i> , — — — }	1	1	0
To the Rev. Mr. <i>Allen</i> , of <i>Blundeſton</i> in <i>Suf-</i> } <i>folk</i> , by Mr. <i>Whiſton</i> , — — — }	2	10	6
To a Person unknown, by the Rev. Mr. <i>Archer</i> ,	1	11	6
To the Rev. Mr. <i>Wheeler</i> , of <i>Leet</i> in <i>Not-</i> } <i>tinghamſhire</i> , — — — }	3	3	0
To a Gentlewoman unknown, by the Rev. } Mr. <i>Land</i> , — — — }	1	1	0
To Mrs. <i>Dolliffe</i> , by the Rev. Dr. <i>Cruiſius</i> , — —	2	2	0
To Mr. <i>Parker</i> , by the Rev. Mr. <i>Land</i> , — — —	1	1	0
Total	1677	7	6

These Benefactions, together with Three Pounds three Shillings, paid at Entrance of new Members, amounting to the Sum of One thousand Six Hundred and Eighty Pounds, Ten Shillings, and Six Pence, are all the Benefactions to the Society in the Year 1761; all which, and a much larger Sum, amounting in the Whole to the Sum of Four Thousand Nine Hundred Fifty Four Pounds, Eight Shillings, and Three Pence, has been expended in Salaries, and other incidental Charges, &c. and for Books sent by the Society to *North America*.

Also the Society return their Thanks for 6 Copies of, Lectures on the Principles of the Christian Religion; a Present from the Author *Joseph Parsons*, M. A. For 100 Copies of *Bishop Sherlock's* 3d and 4th Volumes of Sermons. As also for 50 Copies of, *Orbis Eruditi Literatura è Characterè Samaritico deducta*; by *Charles Morton*, M.D. to be sent to the Society's Missionaries, whose Names, together with those of the Society's Catechists and School-masters, with their respective Salaries, are as follow:

Newfoundland.

Annual
Salaries.

- | | | |
|---|--|------|
| 1 | Mr. <i>Langman</i> , Missionary at <i>St. John's</i> | } 50 |
| | <i>Town,</i> ————— | |
| 2 | Mr. ———, Missionary at <i>Trinity Bay</i> , — | 50 |

Nova Scotia.

- | | | |
|---|--|----|
| 3 | Mr. <i>Wood</i> , Missionary to the <i>English</i> , — | 70 |
| 4 | Mr. ——— | |

- 4 Mr. *Breynton*, Missionary to the *English*, — 70
 5 Mr. *Moreau*, Missionary to the *French*, — 70
 6 Mr. *Buchanan*, Schoolmaster to the *English*, 15
 7 Mr. *Bailley*, Schoolmaster to the *French*, — 15
 8 Mr. *Bennet*, Itinerant Missionary at *Lu-* } 70
 nenburg, —————

New England.

- 9 Mr. *Browne*, Missionary at *Newport* in } 50
 Rhode Island, —————
 10 Mr. *Fayerweather*, Missionary at *Nara-* } 50
 ganset, —————
 11 Mr. *Bass*, Missionary at *Newbury*, — 50
 12 Mr. *Usher*, Missionary at *Bristol*, — 60
 13 Dr. *Cutler*, Missionary at *Christ Church* } 70
 in *Boston*, —————
 14 Mr. *Bours*, Missionary at *Marblehead*, — 50
 15 Mr. *Winslow*, Missionary at *Stratford*, — 50
 16 Mr. *Newton*, Missionary at *Ripton*, — 30
 17 Mr. *Lamson*, Missionary at *Fairfield*, — 50
 18 Mr. *Dibblee*, Missionary at *Stamford*, — 50
 19 Mr. *Browne*, Missionary at *Portsmouth* in } 60
 New Hampshire, —————
 —————For officiating at *Kittery*, — 15
 20 Mr. *Matthew Graves*, Missionary at *New* } 60
 London, —————
 21 Mr. *Beach*, Missionary at *Newtown*, — 50
 22 Mr. *John Graves*, Missionary at *Providence*, 50
 23 Mr. *Taylor*, Schoolmaster at *Providence*, — 10
 24 Mr. *Macgilchrist*, Missionary at *Salem*, — 50
 25 Mr. *Punderson*, Itinerant Missionary in } 50
 Connecticut, —————
 26 Mr.

26	Mr. <i>Hutchinson</i> , Schoolmaster at <i>North-</i>	}	5
	<i>Groton</i> , ——— ——— ———		
27	Mr. <i>Thompson</i> , Missionary at <i>Scituate</i> , ———		50
28	Mr. <i>Gibbs</i> , Missionary at <i>Simsbury</i> , ———		30
29	Mr. <i>Mansfield</i> , Missionary at <i>Derby</i> , ———		30
30	Mr. <i>Leaming</i> , Missionary at <i>Norwalk</i> , ———		50
31	Dr. <i>Miller</i> , Missionary at <i>Braintree</i> , ———		60
32	Mr. <i>Davies</i> , Itinerant Missionary in <i>Lich-</i>	}	30
	<i>field</i> County, and Parts adjacent, ———		
33	Mr. <i>Bailey</i> , Itinerant Missionary on the	}	50
	<i>Eastern Frontiers of Massachusetts Bay</i> , ———		
34	Mr. <i>Camp</i> , Missionary to <i>Middleton</i> and	}	20
	<i>Wallingford</i> , ——— ——— ———		
35	Mr. <i>Scovil</i> , Missionary to <i>Waterbury</i> and	}	20
	<i>Northbury</i> in <i>Connecticut</i> , ———		
36	Mr. <i>Peters</i> , Missionary at <i>Hebron</i> , ———		20
37	Mr. <i>Apthorp</i> , Missionary at <i>Cambridge</i> , ———		50
38	Mr. <i>Andrews</i> , Missionary at <i>Wallingford</i> , &c.		20
39	Mr. <i>Beardslee</i> , Missionary at <i>Groton</i> , &c.		30

New York.

40	Mr. <i>Seabury</i> , junior, Missionary at <i>Ja-</i>	}	50
	<i>maica</i> Town in <i>Long Island</i> , ——— ———		
41	Mr. <i>Seabury</i> , Missionary at <i>Hempstead</i> in	}	50
	<i>Long Island</i> , ——— ——— ———		
42	Mr. ——— Missionary at <i>Rye</i> , ———		50
43	Mr. <i>Timothy Wetmore</i> , Schoolmaster at <i>Rye</i> ,		10
44	Mr. <i>Charlton</i> , Missionary at <i>Staten Island</i> ,		50
45	Mr. ——— Schoolmaster at <i>Staten Island</i> ,		15
46	Mr. <i>Milner</i> , Missionary at <i>West Chester</i> , ———		50
47	Mr. ——— Schoolmaster at <i>West Chester</i> , ———		10
48	Mr. <i>Houdin</i> , Missionary at <i>New Rochelle</i> ,		50

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49 Mr.

- 49 Mr. *Ogilvie*, Missionary at *Albany*, and } 50
to the *Mohock Indians*, ————
50 Mr. *Oël*, Assistant to Mr. *Ogilvie* among } 10
the *Indians*, ————
51 *Paulus*, a *Mohock*, Schoolmaster to the } 7 10
Indians, ————
52 Mr. *Lyons*, Missionary at *Brookhaven* in } 50
Long Island, ————
53 Mr. *Watkins*, Missionary at *Newburgh*,— 30
54 Mr. *Auchmuty*, Catechist to the *Negroes* } 50
at *New York*, ————
55 Mr. *Hildreth*, Schoolmaster at *New York*, 15

New Jersey.

- 56 Mr. *Chandler*, Missionary at *Elizabeth* } 50
Town and Woodbridge, ————
57 Mr. *Palmer*, Missionary at *Amboy*, ——— 60
58 Mr. *Campbell*, Missionary at *Burlington*,— 60
59 Mr. *Cooke*, Missionary in *Monmouth County*, 60
60 Mr. ——— Schoolmaster at *Shrewsbury*, 10
61 Mr. *Browne*, Missionary at *Newarke*,— 50
62 Mr. *Mackean*, Missionary at *New Brun-* } 50
wicke, ————
63 Mr. ——— Itinerant Missionary at *New* } 50
Jersey, ————
64 Mr. ——— Schoolmaster at *Second River*, 10
65 Mr. *Morton*, Itinerant Missionary in the } 50
North-Western Frontier of New Jersey,

Pennsylvania.

- 66 Mr. *Ross*, Missionary at *Newcastle*, ——— 60
67 Mr.

- 67 Mr. *Reading*, Missionary at *Apoquini-* } 60
minck, ———— }
68 Mr. *Craig*, Missionary at *Chester*, ——— 60
69 Mr. *Neill*, Missionary at *Oxford*, ——— 60
70 Mr. *Currie*, Missionary at *Radnor*, ——— 60
71 Mr. *Inglis*, Missionary at *Dover*, ——— 50
72 Mr. *Barton*, Itinerant Missionary at *Lan-* } 50
caster, ———— }
73 Mr. *Sturgeon*, Catechist to the Negroes }
in *Philadelphia*, ———— } 50
74 Mr. *Thompson*, Itinerant Missionary in the }
Counties of *York* and *Cumberland*, ——— } 50

North Carolina.

- 75 Mr. *Moir*, Itinerant Missionary, ——— 50
76 Mr. *Earl*, Missionary at *St. Paul's Pa-* } 50
rish, Chowan County, ———— }
77 Mr. *Stewart*, Missionary at *St. Thomas's* } 50
Bath Town, ———— }
78 Mr. *Read*, Missionary in *Craven County*, — 50
79 Mr. *Mackdowell*, Missionary at *Brunswick*, 50

South Carolina.

- 80 Mr. *Garden*, Missionary at *St. Thomas's*, 30
81 Mr. *Durand*, Missionary at *St. John's in* } 30
Berkley County, ———— }
82 Mr. *Harrison*, Missionary at *St. James's* } 30
Goose-Creek, ———— }
83 Mr. *Baron*, Missionary at *St. Bartholo-* } 30
mew's, ———— }

Georgia.

84 Mr. *Duncanfon*, Missionary at *Savannah*, 50

Bahama Islands.

85 Mr. <i>Carter</i> , Missionary,	—	60
— as Schoolmaster,	—	10

Total £	3727	10	0
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Barbadoes.

86 Mr. <i>Falcon</i> , Schoolmaster at <i>Codrington</i>	}	100
<i>College</i> , —		
87 Mr. <i>Duke</i> , Uther of the School, and	}	70
Catechist to the Negroes, —		

N. B These two Salaries are paid out of the Produce of the Plantation.

The Society allow Ten Pounds Worth of Books to each Mission for a Library, and Five Pounds Worth of pious small Tracts to every new Missionary, to be distributed among their Parishioners; and other Parcels of Books, as Occasion offers, and the Society find them wanting. And the Society have received the following Accounts of their pious Labours in the Year 1761.

Newfoundland.

The Rev. Mr. *Langman*, the Society's Missionary at *St. John's Town in Newfoundland*, in his Letter dated *June 23*, 1761, acquaints the Society, that he arrived safe at his Mission on *May 28*, and purposed visiting the Southern Harbours,

bours, which he could not visit last Summer, but was afraid he should not be able to visit any of the Northern Harbours, as the Summers in those Parts are very short ; however, promises to visit them all as often as he can, consistent with his more immediate Duty at St. *John's*, and to follow all such Directions as the Society shall give him. He writes, That the new Church at St. *John's* was almost finished ; which would render their assembling for Divine Worship more commodious than heretofore. In another Letter, dated Nov. 4, 1761, he writes, That he visited in August last, *Bay Bulls* and *Whitlafs Bay*, where he staid ten Days : That in the Harbour of *Bay Bulls* are 37 Families of *Irish* Papists, and 8 of Protestants ; in all about 230 Souls. He baptized 4 of the Protestants Children ; but could not persuade the Papists to have theirs baptized by him. In *Whitlafs Bay* are 11 poor Families, almost all *Irish Roman Catholics*, as they are in the rest of the Harbours and Bays of this Island, where the few Protestants there are, are in Danger even of their Lives ; so that, were they not somewhat restrained by the Fear of the Civil Power, there would be no tolerable living in the Island. He purposes, God willing, next Summer to visit Harbour Grace, and some Places 30 or 40 Miles Northward. By Mr. *Langman's Notitia Parochialis* it appears, that the Number of Souls in the Limits of St. *John's Town*, as taken by Survey last Winter, was as follows ; of *English* Men, Women, and Children, 557 ; of *Irish*

Irish Roman Catholics 629. In all 1186. In the last Year he had baptized 16, two of which were Adults : Buried 42. His regular Communicants are 30. He begs a further Supply of Bibles, Common-Prayer Books, and other good Books; which will be forwarded the first Opportunity.

The Society have not been able this Year to find a proper Person for Missionary to *Trinity Bay*, in the room of Mr. *Lindsay*; but hope to send one soon.

Nova Scotia.

In Consequence of several Letters laid before the Society by *John Pownal*, Esq; Secretary to the Board of Trade; setting forth the Necessity of establishing a new Mission in *Nova Scotia*, amongst the *German Settlers* at *Lunenburg* and the Parts adjacent, who understand *English* very well, and are desirous of uniting themselves and their Children (of whom the latter now scarce speak any other Language but *English*) into one Congregation, under the Church of *England* Government; the Society have appointed the Rev. Mr. *Joseph Bennet*, Itinerant Missionary there, who is directed to officiate chiefly at *Lunenburg*, but occasionally also, as need shall require, in the several other Townships, which are, or shall be, erected in the Province, as the Governor shall direct, till the Bounds of his Mission are more fully settled. Mr. *Bennet* is in the 34th Year of his Age, and is recommended to the Society as a Man of good Temper, Prudence, and Learning,
and

and of a sober and pious Conversation, zealous for the Christian Religion, throughly well affected to the present Government, and one who has always conformed to the Doctrine and Discipline of the Church of *England*.

New England.

The Rev. Mr. *Fayerweather*, the Society's Missionary at *Narraganset*, by his Letter dated *Dec. 1, 1760*, which was laid before the Board *April 17, 1761*, acquaints the Society, That after officiating a few *Sundays* in the Parish Church of *St. Paul* in his new Mission, he had the Misfortune of spraining his right Ankle, which till that Time had confined him in great Pain; but promises, upon his Recovery, to be diligent in the Society's Service, and obey their Injunctions, and to exert himself, to the utmost of his Strength and Capacity, to the Honour of God, and the Propagation of the Gospel of our Great Redeemer. By another Letter dated *March 20, 1761*, we learn, That he is so far restored as to go out again, and promises to do his utmost to redeem the lost Time. He complains, That Quakers, Baptists, Fanaticks, Ranters, Deists, and Infidels, swarm in that Part of the World: But in another Letter, dated *Aug. 1, 1761*, writes, That his own Flock, to his unspeakable Comfort, increase in Number, and, as he judges by the Fruits, grow in the Graces and Virtues of the Christian Life. He adds, That many good Books are wanted in the *Narraganset* County, for the Suppressing of Deism,

Deism, Infidelity, and Quakerism, which, if sent to his Care and Disposal, he promises shall be distributed in a Manner beneficial to his own People, and to those who dissent from our Establishment. Which Request the Society have complied with; and besides Bibles, Common-Prayer Books, and many pious small Tracts, have sent 12 Copies of *West on the Resurrection*, and *Lyttleton on the Conversion of St. Paul*; and 12 of *Leslie's short and easy Method with the Deists*.

The Rev. Mr. Bass, the Society's Missionary at Newbury, writes, in his Letters of Sept. 29, 1760, and March 25, 1761, That his Congregation continues to increase, though very slowly; that he has baptized at Newbury, within the Year, 12 Infants, and six, together with a Negro Woman and her three Children, at Hopkinton; to which Place he made a Journey toward the End of the Year 1760, and preached to a considerable Congregation, who seemed to be earnestly desirous of a Missionary. He also preached, two or three Months before the Date of his last Letter, at Ambsbury, five or six Miles from Newbury, over the River Merrimack, to a considerable Number of People in a private House; But they are preparing to build a Church, and are in Hopes of the Society's Favours in due Time, upon Compliance with the Terms required. In another Letter, dated Sept. 29, 1761, he complains, That the Dissenters, upon his refusing to give them Leave to hold their Religious Meetings in his Church, till they could build a Meeting-house,

ing-house, had forcibly intruded into it; and that thereupon he consulted Governor *Bernard*, who recommended the granting them the Use of the Church, upon their disclaiming all Right to it, and disavowing the Force they had used. But Mr. *Bass*, considering the Church as a Trust committed to him by the Society, earnestly requests their Directions upon this Head, who have ordered him to follow Governor *Bernard's* Advice, in permitting the Dissenters to make Use of the Church for a limited Time, such as the Governor shall recommend, provided they disclaim all Manner of Right to it, and provided their assembling there does not interfere with the Hours of his performing Divine Service, and other occasional Duties of his Parish.

The Rev. Mr. *Bours*, the Society's Missionary at *Marblehead*, in a Letter dated *Aug. 2, 1761*, acquaints them, That the greatest Unanimity reigns amongst the several Denominations in that Place: That he has constantly a full Audience, who are in general devout in their Worship, and exemplary in their Lives. From *June 24, 1760*, to *June 24, 1761*, he has baptized 59 Infants. His Communicants are 47.

The Rev. Mr. *Winslow*, the Society's Missionary at *Stratford*, in his Letters of *Dec. 29, 1760*, and *July 1, 1761*, informs the Society, That within the Year he had baptized 33 White, and 3 Negro Children, and that his Number of Communicants is near 150: That the Church in *Stratford* supports its Reputation and Influence,

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and

and gains Strength, notwithstanding a restless Spirit of Opposition but too visible in some of the Dissenting Teachers of Authority and Influence: But he observes, that the Divisions among the Dissenters have unsettled so many, that he doubts not but Numbers will embrace that Refuge from Confusion, which our happy Constitution will afford them. This, he says, is manifestly the Case at *Wallingford*, where the Church Congregation has so far increased, that the People think themselves in a Condition to make a suitable Provision for a deserving young Man, who had been some Time employed as a Reader among them. This Gentleman (Mr. *Andrews*) has since been sent to *England*, very strongly recommended to the Society, and being found worthy, was admitted into Holy Orders, and received into the Society's Service, as Missionary to the People of *Wallingford, Cheshire, Meridan, and North Haven*, who have jointly contracted to raise 50 *l.* Sterling *per Annum*, with a House and Glebe of 14 Acres for his better Accommodation.

The Rev. Mr. *Dibblee*, the Society's Missionary at *Stamford*, in his Letter dated *March 25, 1761*, returns his hearty Thanks to the Society for past Favours, and promises his utmost Endeavours to deserve the Continuance of them by Diligence and Fidelity. He writes further, That upon making a Visit to the People of *West Chester*, (who were at that Time without a Missionary) he paid his Respects to the worthy Mr. *St.*

St. George Talbot, a Gentleman of great Piety, Zeal, and Charity, who, besides the Benefaction to the Church of *Rye*, of 600 *l. New York Currency*, has also given a like Sum for the Encouragement of Religion among the poor People of *North Castle*; a like Benefaction to the Church of *Flushing* in *Long Island*; and (as we learn from another Letter of *Mr. Dibblee's*, dated *Sept. 29, 1761*,) has judged the Church of *Stamford* worthy of his Charity, and made them also a free Donation of 600 *l. New York Currency*, to be improved hereafter as the Society shall direct, or *Mr. Talbot* shall prescribe by his Last Will. *Mr. Dibblee* prays God to reward their generous Benefactor, and hopes himself to improve every Encouragement he meets with, by labouring to be as extensively useful as he can. From this worthy Gentleman, the Society have been favoured with a Letter, dated *May 16, 1761*, acknowledging the Honour done him in chosing him a Member of the Society, expressing his Zeal for true Religion, according to the Doctrine, Worship, and Government of our Church; and his earnest Desire to further the noble and charitable Designs of the Society, by submitting what he shall be able to contribute, to their Direction, for the good of the several Churches on which he has bestowed his Charity; so long, and no longer than they shall continue to deserve the Society's Notice. *Mr. Dibblee* adds, That his People continue in a peaceable, united State; paying, in general, a due Regard to all

the Offices of Religion, in all Parts of his extensive Mission. He writes, That the Dissenters at *Greenwich*, in Concurrence with the Church-People, have requested him to attend Divine Service there on *Sundays*, as often as is consistent with the other Duties of his Cure : Which good Disposition he endeavours to improve, not only by allotting them one *Sunday* in Eight, but also by preaching to them every *Sunday* after Evening Service is over at *Stamford*, so long as he shall be able to attend three Services. The Heads of Families in *Stamford*, *Greenwich*, and the Parishes belonging to them, are 152 ; actual Communicants 53 ; Infants baptized within the Year 56 ; Adults 3.

The Rev. Mr. *John Graves*, the Society's Missionary at *Providence*, in a Letter dated *May 5, 1761*, writes, That his constant Communicants are almost doubled ; and his stated Hearers more than proportionably increased with Persons who practise, as well as profess Religion. As to his particular Charge, he never leaves it, except when he visits his Relations, Spring and Fall, at *New London*. He has kept together, the three last Years, the little Church of *Warwick*, (ten Miles from *Providence*) and given them constant Attendance, Preaching, Administ'ring the Lord's Supper, taking into the Church both Infants and Adults, catechising their Children, visiting their Sick, and burying their Dead. For this extraordinary Attendance on the Church of *Warwick*,
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the Society have ordered Mr. *John Graves* a Gratuity.

The Rev. Mr. *Beach*, the Society's Missionary at *Newtown*, in a Letter dated *Oct. 14, 1760*, rejoices to think, That the War being now happily concluded in that Country, there will, in a short Time, be the best Opportunity of propagating the Gospel among the heathen Natives of that Part of the World, that was ever offered; as the *French* Priests will no longer be able to raise Jealousies amongst them, and the *English* will soon build new Towns near the *Indian* Settlements, where Missionaries may reside, and enjoy all the Advantages which can be wished for to effect their Conversion. In another Letter, dated *April 6, 1761*, which he apprehends may be the last Time of his writing to the Society, he takes Occasion to return them his hearty Thanks for the charitable Support they have given him for 29 Years, in which he has laboured faithfully to propagate true Religion; and hopes he has not laboured in vain. The Members of the Church of *England*, he says, are increased since his coming into those Parts, more than ten-fold; and, which is of greater Importance, their Conduct is, for the most part, a Credit to their Profession. Of 800 Members of the Church of *England* in his Cure, 240 are actual Communicants.

The Rev. Mr. *Leaming*, the Society's Missionary at *Norwalk*, in his Letter dated *April 7, 1761*, acquaints the Society, That the Church
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of *Norwalk* is now compleatly finished, and a good Bell purchased, of 600 Pounds Weight; and that the Members of the Church give constant Attendance on publick Worship, and, by their serious Behaviour, appear to do it from a Sense of Duty. By his *Notitia Parochialis* it appears, he had baptized, within the Year, 46 White, and 6 Negro Children, and 1 Adult Negro after proper Instruction.

The Rev. Mr. *Palmer*, late the Society's Itinerant Missionary in *Litchfield County* and Parts adjacent, is, at his own earnest Request frequently repeated, removed to the settled Mission at *Ambroy* in *New Jersey*, he being no longer able to bear the Fatigues of an Itinerant Mission; and is succeeded by the Rev. Mr. *Davies*, an hopeful young Man, strongly recommended by Dr. *Johnson*, Mr. *Palmer*, and others, as truly worthy of the Society's Notice and Encouragement.

The Rev. Mr. *Matthew Graves*, the Society's Missionary at *New London*, in his Letter dated Dec. 13, 1760, acquaints the Society, That the Number of Pews had lately been enlarged, and an handsome Gallery erected in the Church, and yet there is not Room for the Families that frequent it; that his Communicants increase, and he had lately baptized an adult Anabaptist well prepared, and gained a large growing Family of that Sect, to be of the Number of his Hearers, which he hoped to bring regularly into our Communion; and he blesses God that he is beloved

loved by the People of all Denominations, who often attend on his publick Ministry, and frequent his House, and demonstrate their Goodwill to him. In his Letter dated *July 14, 1761*, he laments his bodily Weakness and Infirmities; but blesses God his Parishioners increase amazingly, to whom, he trusts in God, others will be soon joined. In both Letters he applies for a Number of Religious Books, which the Society have readily granted him.

The Rev. Mr. *Bailey*, the Society's Itinerant Missionary on the Eastern Frontiers of *Massachusetts Bay*, in his Letter dated *March 26, 1761*, writes, That on his Arrival at *Frankfort*, he was received by the poor Inhabitants of that and the neighbouring Parts, with manifest Tokens of Satisfaction, who appeared sensibly affected with the Goodness of the Society. He found in the County of *Lincoln*, which contains 1500 Families scattered over a Country 100 Miles in Length and 60 in Breadth, no Teachers of any Denomination, except a Number of illiterate Exhorters, who ramble about the Country, and do all they can to seduce the People from Order and Decency. The People in those Parts, he says, are a Mixture of several Nations, Languages, and Religions; that however, they are pretty constant in attending publick Worship, and, as soon as the Calamities of War are over, it seems probable that Industry will increase, and the People become more sober and virtuous. In his Letter dated *Sept. 25, 1761*, he writes, That he
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finds the People more generally disposed to attend Divine Service, and their Demand for his Labours continually increasing ; but the Country is so extensive, and the Difficulties in Travelling so great, that it is impossible for one Missionary to give proper Attendance. In *George Town*, where he has frequently preached and administered the Sacrament, the Dissenters, he thinks, incline so much to our Church, that, had they a Missionary resident, they would probably come over to it. *Fort Richmond* is continually increasing, and the Inhabitants so well disposed, that they have subscribed to the Building of a Church, and have hitherto complied with their Engagements to the Society. He observes, That *George Town*, *Brunswick*, *Harpwell*, *Frankfort* or *Powsonal Borough*, and *Richmond*, all claim an equal Share in his Services, which obliges him frequently to preach among them at other Times besides *Sundays*. His Communicants at *George Town* are 17, at *Frankfort* 20. He has baptized within the Year 48 Infants, and 1 Adult. At Mr. *Bailey's* Request, a Number of Common-Prayer Books, Catechisms, and pious small Tracts, have been sent to him for the Use of the Poor in his Mission.

The Rev. Mr. *Peters*, the Society's Missionary at *Hebron*, in his Letter dated *April 13, 1761*, expresses his grateful Sense of the Obligations he owes to the Society, and his earnest Desire to promote their pious Designs by a faithful Discharge of his Duty. He writes, That the Church-

Church-People at *Hebron* are religiously attentive to his Instructions, and the Dissenters behave much better than they used to do, and a good Friendship seems to subsist between him and their Teachers. He observes, That his Business is great, having only Mr. *Matthew Graves* of *New London* within fifty Miles, so that he is become, by the Importunity of vacant Parishes, an Itinerant. His Journeys have been to *Taunton* 100 Miles, to *Sharon* 90, to *Norwich*, *Middletown*, *Simsbury*, *Glassenbury*, *Wallingford*, and other Places 20 and 30 Miles each. For these his extraordinary Labours, the Society were pleased to give Mr. *Peters* a Gratuity.

The Rev. Mr. *Apthorp*, the Society's Missionary at *Cambridge*, in his Letter dated *Feb. 14, 1761*, acquaints the Society, That they have been under some Difficulties in compleating the Building of their Church, and as it had not yet been in his Power to be resident at *Cambridge*, and therefore he had hitherto been of little Service to the Society, he thinks he cannot, with a safe Conscience, accept of their Salary for the Years 1759, and 1760, but begs the Favour of the Society to grant the Salary for those two Years towards the Building of the Church, which has been expensive, and the chief Burthen of it borne by a very few. As the good People of *Cambridge* are likely to incur a considerable Debt, which may prevent many of the poorer Sort from associating with them, he thinks it will greatly advance the Interest of that Mission to lighten

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the Burthen of the first Expence. This Request the Society very readily complied with, and think themselves greatly obliged to Mr. *Apthorp* for his generous Behaviour on this Occasion.

New York.

The Rev. Mr. *Seabury*, sen. the Society's Missionary at *Hempstead* in *Long Island*, in his Letter of Oct. 21, 1761, writes, That he has had the good Success to bring several Adults to Baptism, who, he hopes, will adorn their Profession. He observes, That our Church is well filled both at *Hempstead* and *Oyster-Bay*, though the former is supplied with an independent Preacher, and in the latter Anabaptist and separate Baptist Meetings are constantly held. The Church at *Huntingdon*, where he can attend but seldom, is well filled, and the zealous Members always lament their Want of a Minister. By his *Notitia Parochialis* it appears, That the Number of Inhabitants at *Hempstead* is 5940; of Adults baptized last Year 21, one of them a Negro; of Children 109, three of which were Negroes; of Communicants 72; of Professors of the Church of *England* 750.

Mr. *Timothy Wetmore*, the Society's Schoolmaster at *Rye*, in a Letter dated May 6, 1761, complains, That since the Death of his Father they had not been favoured with a Sermon, or had either of the Sacraments administered in the Parish by a Minister of the Church of *England*, for six or eight Months; that he has presumed,
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at the Request of the People in this destitute Condition, to read Service every Lord's Day, and upon other convenient Occasions, which he hopes may, by the Blessing of God, tend to keep up a Spirit of Religion, and further the Designs of the Society. He observes, That the People are constant in their Attendance, and decent in their Deportment, and that the Temper of many of the Presbyterian Congregation, who have now no Minister, is such, that if a worthy and acceptable Man was settled in that Parish, he is much inclined to think they would not call another Preacher, but might many of them be brought into the Church.

The Society have informed the Vestry, that as soon as they shall make Application for a Minister, and enter into proper Engagements to contribute towards his Support, they intend to appoint a Missionary.

The Rev. Mr. *Milner*, the Society's Missionary at *West Chester*, in his Letter of *October 3, 1761*, acquaints the Society, That after a long and dangerous Passage, he arrived at his Mission *May 13*, and has ever since preached to crowded Audiences. His Mission, he says, is of large Extent, and he is obliged to attend three Churches, and till Mr. *Houdin* came to *New Rochelle*, officiated there once a Month. One of his Churches is a new Edifice, raised by the Generosity of Col. *Frederic Philips*, who has given to its Service a fine Farm as a Glebe, consisting of 200 Acres; upon which he proposes to build

a good House for a Minister. Mr. *Milner* has baptized 43 White Infants, and 4 Adults; 12 Black Children, and 3 Adults. His Communicants are 16. His Catechumens, he says, have made a laudable Proficiency, by which Means he hopes his Communicants will increase.

The Rev. Mr. *Ogilvie*, the Society's Missionary at *Albany* and to the *Mohock Indians*, in his Letter dated *October* 14, 1760, informs the Society, That he is obliged to return to *Montreal* for the Winter Season, by express Order from Sir *Jeffrey Amherst*, who directed him to procure some proper Clergyman to supply his Place at *Albany*, to whom Mr. *Ogilvie* agrees to give the Society's Allowance during his Absence, which he hopes they will approve of. And it appears by a joint Letter from Dr. *Johnson*, Dr. *Barclay*, and Mr. *Auckmuty*, that Mr. *Brown*, Chaplain to a Regiment under his Excellency, supplied Mr. *Ogilvie's* Cure from the *Sunday* before *St. Thomas's Day* 1760, to *November* 1761, when Mr. *Brown* himself was ordered on an Expedition. Mr. *Ogilvie*, while he remains at *Montreal*, promises to do all in his Power to recommend the Church of *England*, and desires a Number of *French Bibles* and *Common-Prayer Books*, and some plain Accounts of the Protestant Religion, written with a Spirit of Moderation and Christian Charity. Mr. *Ogilvie* writes farther, That all the Lands upon the Island of *Montreal* and Isle *Jesu* are vested in the Church; the Soil is good, and the Country well cultivated; and should they remain

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to Great Britain in a General Peace, out of them might be made a sufficient Provision for a regular and orthodox Clergy.

The Rev. Mr. *Watkins*, the Society's Missionary at *Newburgh*, in a Letter dated June 24, 1761, complains, That through the extraordinary Fatigues which he has endured in the Cold and Storms for 16 Years, (riding more than 2000 Miles a Year) his Constitution is much impaired, so that he apprehends he shall not be able to endure so much Fatigue for the Time to come in such a cold Climate, being exceedingly troubled with the Rheumatism. The Society have agreed to remove Mr. *Watkins* to a warmer Climate, as soon as conveniently may be, on account of his long Services. From the 18th of *November* 1760, to the Date of this Letter, he had baptized 23 White Children, and 3 Adults, educated in the Principles of Quakerism. He has baptized since he came to his Mission 727. His Communicants are 90.

The Rev. Mr. *Auchmuty*, the Society's Catechist to the Negroes in the City of *New York*, in his Letter dated May 2, 1761, gives an Account, That he had baptized 5 Negroes and 2 Mulatto Adults, after proper Instruction, and 87 Infants, since the Month of June 1760; and that he had lately had a considerable Increase of young Black Catechumens, many of whom promise very well, and he trusts in God will be exemplary in their Behaviour, and a Credit to our most Holy Religion. In another Letter, dated Sept. 19, 1761, he

he acquaints the Society, That since his last Account he has had an Addition of young Catechumens from the Negro School. This School, he says, was begun at the Expence of the Associates of Dr. *Bray*, and opened *Sept. 22, 1760*, and, in a little more than four Months, was completely full, and so continues. The Number is limited to 30, though double that Number have requested to be admitted, the Necessity and Usefulness of such a School being already seen by many pious Owners of young Slaves. Mr. *Auchmuty* says, He frequently visits the School, hears the Scholars read, say their Prayers, &c. that they attend his Lectures on the Lord's Day, when he catechises them and the Adults together, and is very sanguine in his Expectations from this little Flock, so early instructed in the great and important Doctrines of our Holy Religion, and taught their Duty to God and Man. Since his last he has baptized 39 Negro Children, and 4 Adults, and has several others preparing for Baptism, and 2 Men for the Holy Communion.

New Jerfey.

The Rev. Mr. *Chandler*, the Society's Missionary at *Elizabeth Town* and *Woodbridge*, in his Letter dated *April 6, 1761*, laments the Loss the Church there sustained by the Removal of Mr. *Bernard* to the Government of *New England*, where he doubts not but his Influence and good Example will be of great Service. He observes, That at present a general Harmony and good Understanding

Understanding subsists between the Church and the Dissenters in *New Jersey*; that the Disputes between them having for some Time subsided, Candour, Moderation and Charity seem to have been studied, or at least affected, on both Sides. The Dissenters are become so charitable as to think there is no material Difference between them and us; and such is the Moderation of some Church-men, as to return the Compliment in their Opinion of the Dissenters. Mr. *Chandler* continues to do Duty at *Woodbridge*, as far as is consistent with his Obligations at *Elizabeth Town*, and administers the holy Communion there three Times in a Year, viz. on the *Sundays* succeeding the three great Festivals. In the preceding Half Year he had baptized 1 Adult and 29 Infants. He has had 6 new Communicants this Year; but as many Persons, otherwise of unblameable Lives, continue to be backward in coming to the holy Communion, notwithstanding his Endeavours, he begs a Number of *The Reasonable Communicant*, which were sent him accordingly.

The Rev. Mr. *Morton*, the Society's Itinerant Missionary on the North-Western Frontiers of *New Jersey*, in his Letter dated July 1, 1761, observes, That the People of *Amwell* and *Ringwood* have faithfully discharged their Obligations to the Society, having purchased for the Use of their Missionary, 50 Acres of good Land, for which they paid 210 *l.* and are now building a House for him, which will cost 200 *l.* more;
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and therefore hopes their Zeal will be rewarded with a Continuance of the Society's Favour. He generally preaches to very large Audiences, and extends his Labours as far as possibly he can. His Communicants at *Easter* last were only 5, the People having been taught by Dissenting Ministers, that they must arrive at almost a State of Perfection before they can be worthy Partakers of that holy Sacrament. He says, He has laboured to set them right in this Matter, and hopes for an Increase of his Communicants. He has baptized in one Year 141. Some Common-Prayer Books, *Lewis's* Catechisms, and pious Tracts, desired by Mr. *Morton*, are ordered to be sent him by the first Opportunity.

The Rev. Mr. *Mackean*, the Society's Missionary at *New Brunswick*, acquaints the Society, in a Letter dated *October 5, 1761*, That *Spotswood* is more flourishing than ever, so that they have been forced to erect a Gallery in the Church to contain the Numbers usually assembling. The only Thing he mentions, relating to the Church of *Brunswick*, is the obtaining a Charter, under the Title of, *The Rector, Church-wardens, and Vestrymen of Christ Church in New Brunswick*, enabling them to hold Lands, &c. &c. The Right of Presentation is to be in the Society, so long as they please to continue their Bounty; afterwards in the Church-wardens and Vestry-men. The Rector is to be licensed by the Lord Bishop of *London*, or such other as shall preside over the *American Churches*. In the last Half Year Mr.

Mackean

Mackean has baptized 19 White Children, and 2 Adults; 4 Black Children, and 1 Adult. The Number of his Communicants at *New Brunswick* is decreased by Removals: At *Spotswood* he had lately 12 Communicants.

Pensilvania.

The Rev. Mr. *Reading*, the Society's Missionary at *Apoquiniminck*, with his Letter of June 25, 1761, transmits to the Society 6 l. Sterling, being the Legacy of Mrs. *Rebecca Dyre*, to purchase such a Piece of Plate as the Society shall think proper to be used at the Administration of the Lord's Supper in the Church of *Apoquiniminck*. His Church, he says, is already furnished with a Silver Cup, the Gift of *Queen Anne*; but has neither Paten nor Chalice, properly so called; he therefore proposes, that such a small Chalice and Paten may be purchased as the said Legacy will allow, with this Inscription; "The Gift of Mrs. *Rebecca Dyre*, late of *Newcastle County*, to the Episcopal Congregation at *Apoquiniminck*." Which Proposal the Society readily complied with. Mr. *Reading* has baptized, from Oct. 1760, to the Date of this, 1 Adult, and 73 Infants, 8 of which were Negroes. His Communicants are 63.

The Rev. Mr. *Neill*, the Society's Missionary at *Oxford*, in a Letter dated June 8, 1761, acquaints the Society, That he has recovered his Health, and has the Pleasure to see, that his Endeavours are not thrown away upon the poor

People in his Mission, but that, by the Blessing of Heaven they are growing more numerous and more settled in their Principles every Day. He complains, That many attend Divine Service, who have not been baptized, and think it a Matter of Indifference, whether they are baptized or not ; that he has reclaimed some of these, and hopes to reclaim more. Mr. Neill officiated last Summer the *Sunday* Evenings in *German Town*, where the rising Generation of the *Dutch*, who understand *English*, are well affected to the Church of *England*. He takes Notice how much the Clergy in general think themselves obliged to his Grace the Archbishop of *Canterbury*, for his great Pains, Condescension, and Kindness, in vindicating them from the Calumnies of Mr. *Macclenaghan* ; upon which they have drawn up an Address to his Grace, which he hopes will come safe to hand.

The Rev. Mr. *Barton*, the Society's Itinerant Missionary at *Lancaster*, &c. in his Letter dated *July 6, 1761*, excuses himself for not sending a *Notitia Parochialis*, exactly correspondent to the Scheme prescribed by the Society, which he has never been able to do ; but has not, to his Knowledge, omitted any material Particular, which the Circumstances of the Country would permit him to be acquainted with : A Country, where there are no stated Parishes, and where some Missions extend into two or more Counties, often making a Circuit of 100 Miles ; and therefore it must be next to impossible to tell what Number
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of Inhabitants such a Territory may contain. In the County of *Lancaster*, which is but Part of his Mission, he is told there are 32 Townships, producing each about 150 Taxables, which, allowing five to a Family, amounts to 24,000. Of these, about 1 in 30 is supposed to be of the Church of *England*; the rest are Dissenters of every Sort in Christendom. Heathens he knows of none among them, except a few *Indians*, who feel and own the Being of a God, and an all-ruling Providence, and, he hopes, will in Time be brought to see the Necessity of a Revelation, and embrace Christianity. Infidels, avowedly such, he has none in his Mission, but has many pious People in it, as well as many Gainsayers. However, the remarkable Zeal which appears in his Congregations affords him the highest Joy. In *Lancaster*, the People belonging to the Church, few in Number, and of contracted Fortunes, have raised a considerable Sum to build a Steeple, erect Galleries, purchase a Bell, and finish the Stone Wall round the Grave-Yard. The poor People in *Pequa* and *Caernarvon* have built two decent Stone Churches, without the least Assistance from the Publick, many Persons, who were contented to dwell in the meanest Huts, contributing handsomely to this good Work. Mr. *Barton* has baptized in the last Half Year 37 Infants, 3 of which were Black. His Communicants at *Easter* were 85. He has been twice this Summer to visit *Reading*, where there are a few *English* Families well affected to our Church, as there are also

scattered here and there in other Parts of the Country, from whom he has frequent Applications, and is determined, as far as the Duties of his extensive Mission will permit, to embrace every Circumstance that promises Success to the Cause of True Religion, and the Advancement of the Church of *England*.

North Carolina.

The Rev. Mr. *Stewart*, the Society's Missionary at *St. Thomas's Bath Town*, in his Letter dated *October 10, 1760*, writes, That in the preceding Half-Year he had baptized in his Mission 82 White Infants, and 13 Black; of Adults, 2 White Men, (1 by Immersion) and 5 Negroes, and his actual Communicants 96. Besides, Mr. *Stewart* visited *Currituck* and *Woodstock* Chapels in *Hyde County*, where they have no resident Minister, and baptized there 46 White, and 9 Black Infants, and preached to two large Congregations. So that Mr. *Stewart's* Return for the whole Year is 249 White, and 48 Black Infants; 4 White, and 14 Black Adults baptized, and 235 actual Communicants. Mr. *Stewart*, when he mentions baptizing a Person by Immersion, would be sorry to have it thought Affectation of Singularity in him; and assures the Society, he did it only to keep People from falling off from the Church. That Province, he observes, has of late Years been over-run with a People, who, at first, called themselves Anabaptists; but who, refining upon that Scheme, have run into so many Errors, and have

have so bewildered the Minds of the People, that they will scarce listen to any Thing in Favour of our Church. He says, He has exerted his best Endeavours to refute their Errors, and written a small Tract, collected from the best Authors he could find there, in Defence of the Baptism of our Church ; 400 Copies of which he dispersed *gratis* through the Province, for Want of *Dr. Wall's Abridgment*. This, for some Time, he says, checked their Proceedings ; but such a Spirit of rash Judging and Cenforiousness ; such a Notion of Inspiration, Visions, and of their Sect being the Elect of God, is gone out amongst them, that nothing but Time will convince them to, the contrary. Mr. *Stewart* observes, That Books, in Defence of the Articles and Rubric of our Church, can be no where better bestowed than in that Province : Several of which Kind have been sent him by the Society.

South Carolina.

The Rev. Mr. *Garden*, the Society's Missionary at St. *Thomas's*, in his Letter dated *April 3, 1761*, hopes the Society will excuse his Neglect of Writing, wholly owing to a tedious Indisposition with which it pleased God to afflict him, and which induced him, with the Advice of his Parishioners and Physicians, to make Use of the Society's Indulgence to him, and go Northward in Hopes a Change of Air might be a Means, under God, of removing his Disorder. In this Tour he and Mr. *Durand*, who accompanied him,

him, visited as many of the Clergy of the Church of *England*, as fell in their Way, and officiated in as many vacant Churches as their Strength would allow. Mr. *Robert Smith* of *Charles Town*, and Mr. *Warren* of *St. James Santé*, were so good as to supply Mr. *Garden's* Church in his Absence, who, though he reaped but little immediate Benefit from his Journey, did not despair of getting over his troublesome Disorder. The Rev. Mr. *Durand*, the Society's Missionary at *St. John's*, likewise acquaints the Society, in his Letter dated *Jan. 1, 1761*, That he had made a Visit Northward for the Recovery of his Health, accompanied by Mr. *Garden*. Mr. *Durand* reports, That they had the Pleasure to find the Church flourishing in the several Places they visited, and to learn, that the Missionaries behaved well in their Stations. His People received him gladly on his Return to them, and it gave him much Pleasure to see in the Church-yard, Materials lying ready for building a new Church.

The Rev. Mr. *Harrison*, the Society's Missionary at *St. James's Goose Creek*, in his Letter of *Jan. 26, 1761*, writes, That by the Calamities of the War with the *Cherokee Indians*, the Number of Inhabitants in his Parish is considerably lessened, many of the unfortunate People, who were driven from their Settlements, having retired to the Northern Provinces, to procure that Protection and Maintenance, which they saw but little Likelihood of in *South Carolina*. He has 31 White, and 26 Black Communicants;
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has baptized since his last 15 Children, and 2 Adult Negroes.

The Rev. Mr. *Baron*, the Society's Missionary at St. *Bartholomew's*, in his Letter dated Jan. 12, 1761, acknowledges, That he had not been so exact in his Correspondence with the Society, as their Directions require, and promises to observe them for the Future. He writes; That he had baptized 50 in the preceding Year, and that his Communicants are about 70, of whom 50 actually communicated on *Christmas-Day*. He adds, That he had been blessed in general with good Health, and faithfully endeavoured to answer the good Designs of the Society in sending him thither, and has the Pleasure to assure them, that through God's Blessing his Labours have not been in vain.

The Rev. Mr. *Martyn*, late the Society's Missionary at St. *Andrew's*, his Affairs calling him to *England*, attended the General Meeting of the Society in *September* 1761, resigned the Missionary's Salary, thinking the Minister of St. *Andrew* sufficiently provided for without the Society's Allowance; and received their Thanks for his past good Conduct, as well as his generous Behaviour on this Occasion.

Georgia.

By a Letter from the Rev. Mr. *Zouberbubler*, late the Society's Missionary at *Savannah*, dated *June* 24, 1761, it appears, That the Rev. Mr. *Duncanson*, whom the Society had appointed for
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that Mission, was not then arrived there; and Mr. Zouberbubler, that his Parishioners might not be left without a Minister, had submitted to defer his coming to *England* to another Year. And by Letters from Mr. *Duncanfon* himself, which he wrote in *April* and *May* last, it is plain he had not then received Notice of his Appointment to *Georgia*. But by a Letter from the Rev. Mr. *Carter*, Aug. 18, 1761, we learn, That Mr. *Duncanfon* set Sail from the *Bahama's* to *Georgia* at that Time, where, we hear, he is since arrived: But what Reception he has met with from the Governor of *Georgia*, the Society have not yet had certain Intelligence.

Bahama Islands.

The Society have received a Letter from his Excellency Mr. *Shirley*, Governor of the *Bahamas*, dated *New Providence*, Jan. 15, 1761, in which he writes, That the whole *Bakama* Islands form but one Parish, which consists of *New Providence*, *Eleuthera* distant from it 30 Leagues, and *Harbour Island* distant from it 25 Leagues, and the two last distant from each other about 20 Leagues, and the Navigation between them all dangerous. In *New Providence* are 300 Families, having one Church in the Town of *Nassau*, at eight Miles Distance from the Eastern Inhabitants of the Island, who can seldom attend Divine Service there. Therefore the Missionary officiates to them once a Month at a private House. But the other Duties of the Ministry occur

occur so frequently in *New Providence*, that no one Man can discharge them in so regular a Manner as is to be wished. *Eleuthera* contains 70 Families, so dispersed along the Coast, that they cannot all be visited without great Difficulty. *Harbour Island* contains near 60 Families, who reside all upon one Spot. While the Missionary makes a Visit to each of the two last Islands of 18 or 20 Days twice in the Year, as well as the Time taken up in his Voyages thither and back again, the Cure of *New Providence* is unsupplied, and the People thereby contract an Indifference to Religion by his Absence, the ill Effect of which in *New Providence*, it is to be feared, is much greater than the good Effect arising from his short Residence in the other Islands; which must be reckoned among the dark Corners of the Earth, so long as there shall be but one Minister resident in the *Bahama* Islands, even supposing him to be never absent; and always in good Health. This the Governor thought it incumbent on him to represent to the Society; and to recommend the State of Religion in his Government, as an Object worthy of their Regard. He thinks a Catechist (who might likewise do the Duty of a Schoolmaster) if fixed at *Harbour Island*, might be sufficient for their Instruction, provided a Missionary resided at *Eleuthera*, who might occasionally visit *Harbour Island*, being convinced that the Missionary, who has the Cure of *New Providence*, cannot consistently visit either of those Islands. Concerning
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ing Mr. *Carter* the Governor writes, That the News of his being directed to leave *New Providence* gave him so great Concern, that he could not avoid expostulating with him, and letting him know he could not consent to his leaving the Colony, at least not before the actual Arrival of a new Missionary. He excuses himself to the Society for interposing so far; as he finds Mr. *Carter* endowed with all the necessary Talents for performing the Duty of the Cure of that Island with Success. He takes the further Liberty of requesting the Society, that he may be continued a Missionary among them, whatever they may determine concerning another Missionary at *Eleuthera*, and a Catechist at *Harbour Island*.

The Society, willing to do every Thing in their Power to promote the pious Designs for which they are incorporated, will take this Affair into Consideration, when they are informed what Engagements the Inhabitants of *Eleuthera* and *Harbour Island* will enter into towards the Support of a Minister and Schoolmaster among them, agreeable to the constant Rules of the Society.

- ✂ The Society, from their first Institution, taking into their serious Consideration the absolute Necessity there is, that those Clergymen, who shall be sent abroad, shall be duly qualified for the Work to which they are appointed, desires every one, who recommends any Person to them
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for that Purpose, to testify their Knowledge, as to the following Particulars :

1. The Age of the Person.
2. His Condition of Life, whether single or married.
3. His Temper.
4. His Prudence.
5. His Learning.
6. His sober and pious Conversation.
7. His Zeal for the Christian Religion, and Diligence in his holy Calling.
8. His Affection to the present Government.
9. His Conformity to the Doctrine and Discipline of the Church of *England*.

And the Society doth now request, and earnestly beseech all Persons concerned, that they recommend no Man out of Favour or Affection, or any other worldly Consideration, but with a sincere Regard to the Honour of Almighty God and our blessed SAVIOUR ; as they tender the Interest of the Christian Religion, and the Good of Men's Souls.

And the Society particularly desire their Friends in *America* to be so just to them, when any Person appears there in the Character of a Clergyman of the Church of *England*, but by his Behaviour disgraces that Character, to examine as far as may be into his Letters of Orders, his Name and Circumstances, and to inspect the

publick List of the Names of the Missionaries of this Society, published annually with the Abstract of their Proceedings; and the Society are fully perswaded it will appear, that such unworthy Person came thither without their Knowledge; but if it should happen, that any such should come thither from them, they intreat their Friends in *America*, in the sacred Name of Christ, to inform them, and they will *put away from them that wicked Person*.

The Receipts and Payments on the General Account of the Society for the Year past, stood thus at the Audit of the Society on the 28th Day of *January* 1762.

R E C E I P T S.

	<i>l.</i>	<i>s.</i>	<i>d.</i>
By Ballance in the Hands of the Treasurer on the 28th Day of <i>January</i> , 1761, ————	189	10	7
By Benefactions and Legacies in the Year 1761, ————	1680	10	6
By Subscriptions of Members of the Society, ————	645	4	9
By Rent from Tenants, and by Dividends in the publick Funds,	805	18	4
By Sale of 3000 <i>l.</i> Old <i>South-Sea</i> Annuities at 76 <i>l.</i> 10 <i>s.</i> <i>per Cent.</i>	2295	0	0
Total	5616	3	5

P A Y M E N T S.

	<i>l.</i>	<i>s.</i>	<i>d.</i>
By Salaries to Missionaries, Catechists, Schoolmasters, and the Officers of the Society, ———	4249	0	6
By Books, Gratuities to Missionaries, and other accidental Charges,	433	19	2
By the Maintenance and Education of two Negro Youths under the Care of the Rev. Mr. Moore, —	71	8	7
By two Legacies in <i>East-India</i> and Old <i>South Sea</i> Annuities given in this Year still remaining there,	200	0	0
	4954	8	3
By Ballance in the Hands of the Treasurer on the General Account of the Society on the 28th Day of <i>January</i> , 1762, ———	661	15	2
Total	5616	3	5

Abstract of the Society's *London* Account relating to *Codrington* College and their Plantations in *Barbadoes*, as ballanced by the Auditors of the Society, on the 28th Day of *January*, 1762.

The Society to the Trust Dr.

	<i>l.</i>	<i>s.</i>	<i>d.</i>
To Ballance of Accounts on the 28th Day of <i>January</i> , 1761, }	2994	19	6 $\frac{1}{2}$
To Old <i>South-Sea</i> Annuities, in- cluding 3000 <i>l.</i> purchased <i>Feb.</i> 23, 1761, — }	6000	0	0
To net Produce of 131 Casks of Clayed Sugars sold at <i>London</i> , — — }	2976	5	3
To Dividends on the said 6000 <i>l.</i> Annuities for one Year, due <i>October</i> 10, 1761, — }	180	0	0
	<u>£. 12,151</u>	<u>4</u>	<u>9$\frac{1}{2}$</u>

The Society to the Trust Cr.

	<i>l.</i>	<i>s.</i>	<i>d.</i>
By Purchase of 3000 <i>l.</i> Old } South-Sea Annuities at 76 <i>l.</i> } 10 <i>s.</i> per Cent. Feb. 23, 1761, }	2295	0	0
By Salaries to Professors at Cod- } rington College, ——— }	135	0	0
By Ditto to Officers in London, —	75	0	0
By Invoice of Goods sent to } Barbadoes, ——— }	235	7	8
By Commission at $2\frac{1}{2}$ per Cent. —	5	17	8
By petty Disbursements, ———	7	9	2
By 6000 <i>l.</i> Old South-Sea An- } nuities remaining in the } Name of the Society, ——— }	6000	0	0
By Cash in the Hands of the } Society's Treasurer, January } 28, 1762, ——— }	3397	10	$3\frac{1}{2}$
	<hr/>		
	£ 12,151	4	$9\frac{1}{2}$
	<hr/>		

Barbadoes.

Barbadoes.

The Society have suffered a great Loss by the Death of Mr. *Hodgson*, a Gentleman, who had filled his Station, as Usher to the School and Catechist to the Negroes in the Society's Plantations, with Ability and Integrity. His Place is supplied by Mr. *Davis*, a Scholar upon the Foundation of *Codrington* College, who is very useful (above his Age) in instructing the Boys; to whom the Society have agreed to give a handsome Gratuity for his Trouble, till Notice shall arrive, that the Rev. Mr. *Duke*, who is now resident upon the Island, is chosen to succeed Mr. *Hodgson*. The Attorneys have appointed a Master to teach Writing and Arithmetic in the College, which the Society have approved of, and have given the fullest Orders for a Supply of every Thing that is wanting, according to the Judgment of the Attorneys, and hope in Time to bring their Plantations to such Perfection, as may enable them to fulfil their Trust in the amplest Manner.

A LIST

A LIST of the MEMBERS

OF

*The SOCIETY for the Propagation of
the Gospel in Foreign Parts.*

Those marked thus * were chosen Members in the
Year 1761.

A.

THE Right Reverend *Richard* Lord Bishop
of *St. Asaph*.

Fifield Allen, D. D. Archdeacon of *Middlesex*.

Thomas Archer, M. A. Prebendary of *St. Paul's*.

Francis Astry, D. D. Treasurer of *St. Paul's*.

Francis Ayscough, D. D. Dean of *Bristol*.

William Ayerst, D. D. Prebendary of *Canterbury*.

Charles Ward Apthorp, of *New York*, Esq;

John Apthorp, of *London*, Esq;

James Apthorp, of *Boston*, Esq;

East Apthorp, M. A. Fellow of *Jesus College* in
Cambridge

K

*Cambridge in England, and Missionary to the
Church of Cambridge in New England.*
James Aufe, of Great Torrington in Devonshire,
Esq;.

B.

THE Right Honourable *William* Earl of
Bath.

The Right Reverend *Edward* Lord Bishop of
Bath and Wells.

The Right Reverend *John* Lord Bishop of
Bangor.

The Right Reverend *Thomas* Lord Bishop of
Bristol.

Sir *John Barnard* Knt. Alderman of *London.*

The Honourable *Francis Barnard* Esq; Gover-
nor of the Province of *Massachusetts Bay* in
New England.

* The Honourable and Reverend *Skute Barring-*
ton, Canon of *Christ Church.*

* *Richard Barford*, D. D.

Edward Ballard, D. D.

Thomas Barnard, M. A. Rector of the Church
of *Bridge Town* in *Barbadoes.*

Mr. *James Barclay*, M. A.

Mr. *Solomon Barton*, Merchant.

Cutts Barton, D. D.

John Bradstreet, Esq; Colonel.

Joseph Forster Barham, Esq;

* *Edward Bearcroft*, Esq;

Philip Bearcroft, M. A.

George Berkeley, M. A.

John

John Berriman, M. A.
John Berney, D. D. Archdeacon of *Norwich*.
Calverley Bewicke, Esq;
Thomas Birch, D. D. F. R. S.
Thomas Blackwell, M. A.
Ebenezer Blackwell, Esq;
Jonathan Blenman, Esq; Attorney-General in
Barbadoes.
Robert Bolton, LL. D. Dean of *Carlisle*.
Peniston Booth, D. D. Dean of *Windsor*.
William Bowles, M. A. Fellow of *Winchester*
College.
William Brakenridge, D. D.
Robert Breton, M. A. Archdeacon of *Hereford*.
Henry Burrough, M. A. Prebendary of *Peter-*
borough.
Joseph Browne, D. D. Provost of *Queen's College*
in *Oxford*.
John Burton, D. D. Fellow of *Eaton College*.
Thomas Burton, D. D. Archdeacon of *St. David's*.

C.

THE most Reverend *Thomas* Lord Arch-
bishop of *Canterbury*.
The most Reverend *Michael* Lord Archbishop
of *Cashel*.
The Right Reverend *Charles* Lord Bishop of
Carlisle.
The Right Reverend *Edmund* Lord Bishop of
Chester.
The Right Reverend *William* Lord Bishop of
Chichester.

The Right Honourable Lord Colrayne.
 The Honourable *George Clinton*, Esq; Admiral.
John Chapman, D. D. Archdeacon of *Sudbury*.
Angel Chauncey, D. D. Prebendary of *Salisbury*.
Timothy Collins, M. A. Canon Residentiary of
Wells.
 Mr. *John Cobb*.
Edward Cobden, D. D. Archdeacon of *London*.
Edward Codrington, Esq;
John Cooksey, M. A.
Charles Walter Congreve, M. A. Archdeacon of
Armagh.
Allen Cowper, M. A.
John Craven, M. A.
Samuel Creswick, D. D. Dean of *Wells*.
Lewis Crispius, D. D. Prebendary of *Worcester*.

D.

THE most Reverend *Charles* Lord Arch-
 bishop of *Dublin*.
 The Right Honourable *William* Earl of *Dart-*
mouth.
 The Right Reverend and Honourable *Richard*
 Lord Bishop of *Durham*.
 The Right Reverend *Samuel* Lord Bishop of
St. David's.
 The Honourable *Wriothlesley Digby*, Esq; LL. D.
 The Honourable *Arthur Dobbs*, Esq; Governor
 of *North Carolina*.
John Dalton, D. D. Prebendary of *Worcester*.
Rickard Dalton, Esq;
Christopher

Christopher Dawson, Esq;
Peter d'Espaignol, Esq;
John Denne, D. D. Archdeacon of Rochester.
Samuel Dickens, D. D. Archdeacon of Durban.
George Dixon, D. D. Principal of Edmund Hall,
in Oxford.
Thomas D'oyly, D. D. Archdeacon of Lewis.
Thomas Drake, D. D.
Philip Duval, LL. B.
Robert Dinwiddie, Esq;

E.

THE Right Reverend *Mathias* Lord Bishop
of *Ely*.
The Right Reverend *George* Lord Bishop of
Exeter.
John Emerson, M. A.
Jucks Egerton, M. A.
Sloane Elsemere, D. D.
George Errington, Esq;

F.

* **T**HE Right Honourable the Lord Viscount
Folkstone.
Frederick Frankland, Esq;.
John Fountayne, D. D. Dean of York.
William Freind, D. D. Dean of Canterbury.
Tobias Frere, Esq;.
Thomas Edwards Freeman, Esq;.
The Rev. Mr. *Folds*.

THE

G.

THE Right Honourable *John* Earl *Granville*.

The Right Reverend *William* Lord Bishop of *Glocester*.

Henry Galley, D. D. Prebendary of *Glocester*.

William Geekee, D. D. Archdeacon of *Glocester*.

Edmund Gibson, M. A. Precentor of *St. Paul's*.

John Griffith, D. D. Prebendary of *Canterbury*.

Mr. *Benjamin Goodison*.

John Gooch, M. A. Prebendary of *Ely*.

Sir *Francis Gosling*, Knt. Alderman of *London*.

David Gregory, D. D. Dean of *Christ Church*,
Oxon.

Thomas Greene, D. D. Dean of *Salisbury*.

Blinman Gresley, M. A.

H.

THE Right Honourable *George Montagu Dunk*, Earl of *Halifax*.

The Right Honourable and Right Reverend
James Lord Bishop of *Hereford*.

The Honourable and Reverend *John Harley*,
M. A. Archdeacon of *Salop*.

The Honourable *James Hamilton*, Esq; Go-
vernor of *Pennsylvania*.

Sir *Thomas Harrison*, Knt. Chamberlain of *Lon-
don*.

Hugh Hall, of *Boston* in *New England*, Esq;.

James

James Hallifax, D. D.
George Harrison, of the City of New York, Esq;
Bartholomew Hammond, Esq;
Benjamin Hayes, Esq;
Mr. George Hayter.
John Head, D. D. Archdeacon of Canterbury.
** William Henry, D. D.*
William Herring, D. D. Dean of St. Asaph.
Thomas Herring, M. A.
** Samuel Holcombe, M. A. Prebendary of Worcester.*
Richard Hotchkiss, M. A.
Joseph Hudson, Esq; Major General.
William Western, Hugessen Esq;
William Hutton, M. A.

I.

SIR *Edmund Isham, Bart.*
Stephen Theodore Janssen, Esq; Alderman of
London.
Charles Jenner, D. D. Archdeacon of Huntingdon.
Laurence Jackson, B. D. Prebendary of Lincoln.
Samuel Johnson, D. D. President of the College for
the Education of Youth in the City of New York.

K.

THE Right Honourable *Thomas Earl of*
Kinnoul.
The Honourable and Reverend Frederic Keppel,
Canon of Windsor.
Anthony Keck, Esq; Serjeant at Law.

THE

L.

THE Right Reverend *Richard* Lord Bishop
of *London*.

The Right Reverend *Frederick* Lord Bishop of
Lichfield and *Coventry*.

The Right Reverend *John* Lord Bishop of
Landaff.

The Right Reverend *William* Lord Bishop of
Londonderry.

Robert Lamb, LL. D. Dean of *Peterborough*.

John Lawrey, M. A. Prebendary of *Rocheſter*.

William Lloyd, M. A.

M.

THE Right Honourable *Charles* Lord *May-*
nard.

Margaret Profeſſor of Divinity, *Oxon*.

Margaret Profeſſor of Divinity, *Cambridge*.

Alexander Macaulay, Eſq;.

William Markham, D. D. Prebendary of *Durham*.

Oſſory Medlicot, M. A.

John Frederick Miede, D. D. Proteſtant Eccleſi-
aſtical Counſellor to the Elector *Palatin*.

Jeremiah Milles, D. D. Preſentor of *Exeter*.

John Myonnet, M. A.

Charles Moſs, D. D. Archdeacon of *Colcheſter*.

Roger

Roger Mostyn, M. A.

Daniel Moore, Esq;

Thomas Moore, D. D.

John Moore, M. A.

Charles Morton, M. D. and F. R. S.

John Morgan, B. D. Chancellor of St. David's.

Thomas Morison, M. A.

N.

THE most Noble *Thomas Holles* Duke of
Newcastle.

The Right Reverend *Philip* Lord Bishop of
Norwich.

Stephen Niblet, D.D. Warden of *All Souls* College
in *Oxford.*

Gerard Neden, D. D.

Samuel Nicolls, LL. D. Rector of *St. James West-*
minster.

John Nicoll, D. D. Prebendary of *Westminster:*

John Nicols, D. D. Preacher of the *Charter-*
House.

O.

THE Right Reverend *John* Lord Bishop of
Oxford.

The Honourable *James Ogletborpe, Esq;* Lieute-
nant General.

L

THE

P.

THE Right Reverend *Richard* Lord Bishop
of *Peterborough*.

The Right Honourable Sir *Thomas Parker*, Lord
Chief Baron of the *Exchequer*.

Sir *John Philipps*, Bart.

Thomas Pardo, D. D. Principal of *Jesus College*,
Oxon.

Vincent Perronet, M. A.

Jonathan Perrie, Esq;

The Reverend *James Perard*, M. A. Chaplain to
the King of *Prussia*.

Charles Plumptree, D. D. Archdeacon of *Ely*.

Edward Poole, M. A. Prebendary of *Brecknock*.

John Potter, D. D. Archdeacon of *Oxford*.

John Pownall, Esq; Secretary to the Lords of
Trade and Plantations.

The Hon. *Thomas Pownall*, Esq; Governor of
South Carolina.

R.

THE Right Reverend *Zachary* Lord Bishop
of *Rockesler*, and Dean of *Westminster*.

Sir *Thomas Robinson*, Bart.

Thomas Rawlinson, Esq; Alderman of *London*.

Thomas Randolph, D. D. President of *Corpus Christi*
College in *Oxford*.

Regius Professor of Divinity, *Oxon*.

Regius Professor of Divinity, *Cambridge*.

John

John Richards, D. D.

*William Richardson, D. D. Master of Emanuel
College, Cambridge.*

Nicolas Robinson, M. D.

William Robinson, Esq;

Mr. John Ross of Philadelphia,

John Rutherford, M. A.

S.

THE Right Reverend *John Lord Bishop of
Salisbury.*

The Honourable *William Shirley, Esq;* Governor
of the *Bahama Islands.*

*Samuel Salter, D. D. Master of the Charter-
house.*

Erasmus Sanders, D. D. Prebendary of Rochester.

* *George Secker, M. A. Prebendary of Canter-
bury.*

William Simpson, D. D.

Jonathan Shipley, LL. D. Dean of Winchester.

*William Smith, D. D. Provost of the College for
the Education of Youth in the City of Phila-
delphia.*

Henry Stebbing, D. D. Chancellor of Salisbury.

Samuel Stedman, D. D. Prebendary of Canterbury.

Mathew Stewart of N. London, Merchant.

Adlard Squire Stukeley, Esq;

Joseph Sims, M. A. Prebendary of St. Paul's.

John Simpson, M. A.

T.

SIR John Thorold, Bart.
 Thomas Tanner, D. D. Prebendary of *Can-*
terbury.
 Mr. St. George Talbot, of *New York.*
 John Tatterfall, M. A.
 John Taylor, LL. D. Chancellor of *Lincoln.*
 Edmund Tew, D. D.
 John Thomlinson, M. A.
 John Thomlinson, Esq;
 John Thomlinson, jun. Esq;
 James Torkington, M. A.
 Hugh Thomas, D. D. Dean of *Ely.*
 John Thomas, D. D. Prebendary of *Westminster.*
 John Thornton, Esq;
 John Torriano, Esq;
 Chauncey Townshend, Esq;
 Thomas Tounson, B. D.
 James Tunstall, D. D. Treasurer of *St. David's,*
Barlow Trecothick, Esq;
 Josiah Tucker, D. D. Dean of *Glocester.*

V.

PHilip de Valois, M. A.
 Henry Vane, D. D. Prebendary of *Durham.*
 Abbot Upsker, M. A.

THE

W.

THE Right Reverend *James* Lord Bishop of
Worcester.

The Right Reverend *Richard* Lord Bishop of
Waterford.

The Honourable *Benning Wentworth*, Esq; Go-
vernor of *New Hampshire* in *New England.*

Francis Wakwyn, D. D. Prebendary of *Canter-*
bury.

Henry Waterland, LL. B. Prebendary of *Bristol.*

John Waugh, D. D. Dean of *Worcester.*

John Wilberfoss, Esq;

Christopher Wilson, D. D. Canon Residentiary of
St. Paul's.

Thomas Williams, of *Merthyr*, Prebendary of
Brecknock.

John Wills, M. A.

Mr. *John Willis.*

Edward Wilson, M. A.

Thomas Wilson, D. D. Prebendary of *Westminster.*

Granville Wheeler, M. A.

Samuel Wolley, M. A. Prebendary of *Worcester.*

Y.

THE most Reverend *Robert* Lord Archbishop
of *York.*

Francis Yarborough, D. D. Principal of *Brazen-*
Nose College, Oxford.

Edward

Edward Yardley, B. D. Archdeacon of *Cardigan*.
Edward Younge, LL. D. Clerk of the Closet to
 the Princess Dowager of *Wales*.



LADIES Annual Subscribers.

LADY *Curzon*.
 The Honourable Mrs. *Shirley*.
 Mrs. *Cotton* of *Etwall* in *Derbyshire*.
 Mrs. *Apthorp* of *Hatton Garden*.
 Miss *Cordelia Bright*.
 Mrs. *Gordon*.



A LIST of the
BISHOPS, DEANS, &c.

Who have PREACHED before

*The SOCIETY for the Propagation of the
Gospel in Foreign Parts.*

Anno

1701 **T**HE Reverend Dr. *Willis*, Dean of
Lincoln.

1702 The Lord Bishop of *Worcester*, Dr. *Lloyd*,
not printed.

1703 The Lord Bishop of *Sarum*, Dr. *Burnet*.

1704 The Lord Bishop of *Lichfield* and *Coven-*
try, Dr. *Hough*.

1705 The Lord Bishop of *Chichester*, Dr. *Wil-*
liams.

1706 The Lord Bishop of *St Asaph*, Dr. *Bever-*
ridge.

1707 The Reverend Dr. *Stanley*, Dean of *St.*
Asaph.

1708 The Lord Bishop of *Chester*, Sir *William*
Dawes.

1709 The Lord Bishop of *Norwich*, Dr. *Trimnel*.

1710 The Lord Bishop of *St Asaph*, Dr. *Fleetwood*.

1711

- 1711 The Reverend Dr. Kennet, Dean of *Peterborough*.
1712 The Lord Bishop of *Ely*, Dr. *Moore*.
1713 The Reverend Dr. *Stanhope*, Dean of *Canterbury*.
1714 The Lord Bishop of *Clogher*, Dr. *Ash*.
1715 The Reverend Dr. *Sherlock*, Dean of *Chichester*.
1716 The Reverend Mr. *Hayley*, Canon Residentiary of *Chichester*.
1717 The Lord Bishop of *Hereford*, Dr. *Bisse*.
1718 The Lord Bishop of *Lichfield* and *Conventry*, Dr. *Chandler*.
1719 The Lord Bishop of *Carlisle*, Dr. *Bradford*.
1720 The Reverend Dr. *Waddington*.
1721 The Lord Bishop of *Bristol*, Dr. *Bolter*.
1722 The Reverend Dr. *Waugh*, Dean of *Glocester*.
1723 The Lord Bishop of *Ely*, Dr. *Greene*.
1724 The Lord Bishop of *St. Asaph*, Dr. *Wynn*.
1725 The Lord Bishop of *Glocester*, Dr. *Wilcocks*.
1726 The Lord Bishop of *Norwich*, Dr. *Leng*.
1727 The Lord Bishop of *Lincoln*, Dr. *Reynolds*.
1728 The Lord Bishop of *Hereford*, Dr. *Egerton*.
1729 The Reverend Dr. *Pearce*.
1730 The Reverend Dr. *Denne*, Archdeacon of *Rockester*.

- 1731 The Reverend Dr. *Berkeley*, Dean of *Londonderry*.
1732 The Lord Bishop of *Lichfield* and *Conventry*; Dr. *Smallbrooke*.
1733 The Reverend Dr. *Maddox*, Dean of *Wells*.
1734 The Lord Bishop of *Chichester*, Dr. *Hare*.
1735 The Reverend Dr. *Lynch*, Dean of *Canterbury*.
1736 The Lord Bishop of *St. David's*, Dr. *Clagget*.
1737 The Lord Bishop of *Bangor*, Dr. *Herring*.
1738 The Lord Bishop of *Bristol*, Dr. *Butler*.
1739 The Lord Bishop of *Glocester*, Dr. *Benson*.
1740 The Lord Bishop of *Oxford*, Dr. *Secker*.
1741 The Reverend Dr. *Stebbing*, Chancellor of *Sarum*.
1742 The Lord Bishop of *Chichester*, Dr. *Mawson*.
1743 The Lord Bishop of *Landaff*, Dr. *Gilbert*.
1744 The Reverend Dr. *Bearcroft*, Secretary of the Society.
1745 The Lord Bishop of *Bangor*, Dr. *Hutton*.
1746 The Lord Bishop of *Lincoln*, Dr. *Thomas*.
1747 The Lord Bishop of *St. Asaph*, Dr. *Lisle*.
1748 The Reverend Dr. *George*, Dean of *Lincoln*.
1749 The Lord Bishop of *St. David's*, Dr. *Trevor*.
1750 The Lord Bishop of *Peterborough*, Dr. *Thomas*.
1752 The Lord Bishop of *Carlisle*, Dr. *Osbaldiston*.

- 1753 The Lord Bishop of *Landaff*, Dr. *Cresset*.
1754 The Lord Bishop of *St. Asaph*, Dr. *Drummond*.
1755 The Lord Bishop of *Norwich*, Dr. *Hayter*.
1756 The Lord Bishop of *Lichfield* and *Coventry*,
Dr. *Cornwallis*.
1757 The Lord Bishop of *Chester*, Dr. *Keene*.
1758 The Lord Bishop of *Glocester*, Dr. *Johnson*.
1759 The Lord Bishop of *St. David's*, Dr. *Ellis*.
1760 The Lord Bishop of *Chichester*, Dr. *Asburnham*.
1761 The Lord Bishop of *Landaff*, Dr. *Newcome*.
1762 The Lord Bishop of *Oxford*, Dr. *Hume*.



The Form of a LEGACY to this SOCIETY.

ITEM, *I give to the Incorporated SOCIETY, for the Propagation of the Gospel in Foreign Parts, the Sum of* *to*
be raised and paid by and out of all my ready Money, Plate, Goods, and Personal Effects, which by Law I may or can charge with the Payment of the same (and not out of any Part of my Lands, Tenements, or Hereditaments) and to be applied towards carrying on the Charitable Purposes for which the said Society was Incorporated.

N. B. The Variation in this Form of a LEGACY, from that formerly printed, is made necessary, on Account of some late unhappy Mistakes in Wills, by which several considerable Legacies have been lost to the Society, and the good Intentions of the Testators have been intirely defeated, because the Sums bequeathed to the Society have been ordered to be raised, or paid out of Lands, or Real Estates, which is not now permitted by Law.

Direct to *Edward Pearson, Esq; in Duke Street, Westminster,* their TREASURER.

And to the Reverend *Dr. Daniel Burton* in *Bartlet's Buildings, Holborn,* their SECRETARY.





